Price 2d.

THE

RAGGED SCHOOL UNION MAGAZINE.

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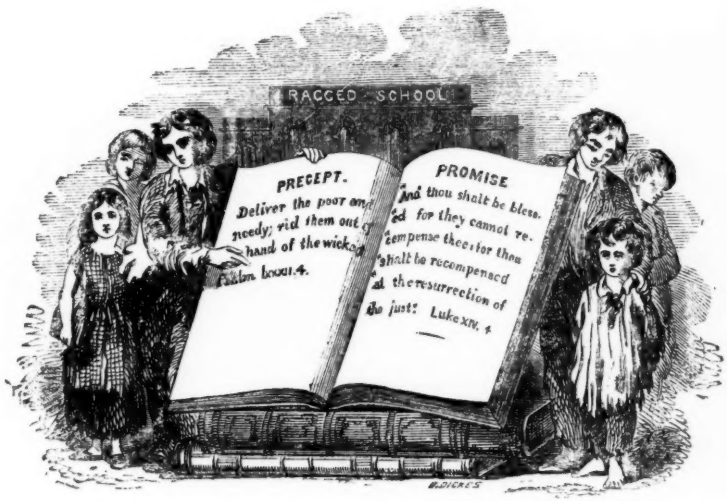
RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of hand of the wicked.
Psalm lxxxii. 4.
PROMISE
And thou shalt be blessed for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. Luke xiv. 4

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

LONDON:
PARTRIDGE & CO., PATERNOSTER ROW.
JOHNSTONE AND HUNTER, EDINBURGH; ROBERTSON, DUBLIN; AND ALL BOOKSELLERS.

* * All Communications to be addressed to the Editor, 1, Exeter Hall, London.
* Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

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ACKNOWLEDGMENTS.—The thanks of the Committee are presented to Mrs. Witherby, for a parcel of clothing for Perkins' Rents; to Mrs. Reade, for a parcel of shirts; to Miss G. Loft, for a parcel of linsey petticoats; to Mrs. Ditmas, for a box of clothing, also for a parcel of clothing for Field Lane.

THE ANNUAL MEETING
OF
THE RAGGED SCHOOL UNION
WILL BE HELD IN
EXETER HALL,
On MONDAY EVENING, MAY 9th, 1859.
THE RIGHT HON. THE EARL OF SHAFTESBURY
Will take the Chair at Six o'clock precisely.

Close of the Accounts of the year 1858-59.

The financial Accounts of the Union will be closed for the year at the end of April: it will therefore be esteemed a favour if Subscribers, and Collectors, etc., will forward to the Secretary, Mr. JOSEPH G. GENT, 1, Exeter Hall, any amounts they may have for the Society on or before the 20th of the month.

DELEGATES' MEETING.

The next Meeting of Delegates from the Ragged Schools in connection with the Ragged School Union will be held on *Wednesday, April 20th*, 1859, at the Boys' Refuge, 8, Great Queen Street, Lincoln's Inn Fields. Tea will be provided at Six o'clock. Chair taken at Seven o'clock. Subject for consideration:—*Old Scholars' Meetings; their Influence, and best means of conducting them.*

Just Published, Second Thousand,

LITTLE SERMONS FOR LITTLE PEOPLE;
OR,
Short and Simple Addresses to Children in Ragged Schools.

Price 3d., or 2s. 6d. per dozen.

The Profits of this little Work will be given to the Prize Fund of the Ragged School Union.

This little work is suited for children of every class, from eight to sixteen, and would be a neat present for any deserving pupil. The addresses are short, and in simple language, having been written by one who has mixed a good deal with young people, and been accustomed to talk to them. The great aim of the writer has been to impress the heart with religious truth and the value of God's word.

To be had of J. NISBET & Co., Berners Street; PARTRIDGE & Co., Paternoster Row; and at 1, Exeter Hall.

THE SEVENTEENTH

ANNUAL MEETING

OF THE

FIELD LANE RAGGED SCHOOL

AND

NIGHT REFUGES FOR THE HOMELESS,

WILL BE HELD IN

FREEMASONS' HALL,

GREAT QUEEN STREET,

On MONDAY Evening, May 2nd, 1859.

THE RIGHT HON.

THE EARL OF SHAFTESBURY

WILL TAKE THE CHAIR AT SIX O'CLOCK.

Tickets of Admission may be obtained on application at the School;

Also of Mr. Tawell, 20, Aldermanbury; Mr. Mounstephen, 72, West Smithfield; Mr. Wood, 117, Cheapside; Mr. Beckett, 49, Barbican; Mr. Lambert, 90, Leather Lane; and the Secretary of the Ragged School Union, Exeter Hall.

REFORMATORY AND REFUGE UNION.

PRESIDENT.—THE EARL OF SHAFTESBURY.

AN EXHIBITION OF THE INDUSTRIAL WORK OF REFORMATORIES, REFUGES, AND INDUSTRIAL SCHOOLS in Great Britain and Ireland, will be held at WILLIS'S ROOMS, King Street, St. James's, on the 13th and 14th April next. Admission at the Doors, 1s. Open on Wednesday from 12 to 6, and on Thursday from 10 to 6.

A CONVERSAZIONE will be held in the evening of the first day, when the Annual Report and a New Edition of the Metropolitan Pamphlet will be presented, and Addresses will be given by the Earl of SHAFTESBURY, the Earl of CARLISLE, the Bishop of LONDON, and the Rev. Dr. GUTHRIE.

156 Males and Females have been placed in various Refuges and Reformatories during the year, and the Grants during the past three years towards the Maintenance of Institutions, Emigration, Training Masters and Matrons, and Establishment of New Institutions, amount to £2,071 6s. 4d.

Further Contributions to the "Refuge Fund," as well as to the General Objects of the Union, are earnestly solicited. Bankers:—Smith, Payne, & Co., 1, Lombard Street; Ransom, Bouverie, & Co., 1, Pall Mall East.

ROBERT HANBURY, Esq., M.P., STEPHEN CAVE, Esq., } *Hon. Secretaries.*

Office of the Union,
118, Pall Mall, S. W.

CHARLES GWILLIM, *Secretary.*

LISSON STREET
TRAINING REFUGE FOR GIRLS,
1, LISSON STREET, MARYLEBONE ROAD.

It is proposed to hold

A FANCY SALE

In behalf of the above Refuge,

On THURSDAY and FRIDAY, 7th and 8th of APRIL,

IN THE

HANOVER SQUARE ROOMS.

Contributions of any kind will be thankfully received by the following ladies, who have consented to hold Stalls:—

The LADY MARY ROSS, 60, Portland Place.
MRS. ELMSLEY, 46, Harley Street.
MRS. MAXWELL, 9, Wimpole Street.
MRS. WAKE, 5, Montagu Square.
MRS. STEPHENSON, Maydeken, Canterbury.
MISS BARRETT, 7, Delamere Terrace, Harrow Road.

Admission 1s. Children 6d.

THE SALE TO COMMENCE AT TWELVE EACH DAY.

On Friday, the 8th (the last day of the Sale), it will be kept open till Nine o'clock in the Evening, and all admissions to be Sixpence AFTER SIX O'CLOCK, and on that Evening the Band of the Shoe-black Brigade will attend.

The attendance of all classes is earnestly requested.

RAGGED SCHOOL MASTER AND MISTRESS.

Required, on the 1st of June, for an unsectarian Ragged School in Westminster,

A COMPETENT MASTER AND MISTRESS.

A brother and sister might suit; but a man and his wife (without children) would be preferred. A convenient Dwelling-house, £70 per annum, with Coals and Gas, will be given. Apply, *by letter in the first instance*, to Mr. J. BURNHAM, 33, Sloane Square, S.W.

VINEGAR.

PATRONISED BY HER MAJESTY'S GOVERNMENT.

CONDY'S PATENT CONCENTRATED PURE MALT VINEGAR.

Families, by using this delicious Vinegar, insure purity, and effect a saving of fifty per cent. See report of Dr Letheby, City officer of Health, and Dr. Hassall, of the Lancet Commission, and others.

Sold by the trade in bottles, labelled and capsuled. Wholesale, 63, King William Street, London Bridge, E.C. Six Quart samples sent free to any Railway Station for 3s. 6d.

LIMEHOUSE RAGGED SCHOOLS,

ROPEMAKERS' FIELDS,

A BAZAAR,

UNDER THE PATRONAGE OF

THE COUNTESS OF SHAFTESBURY,
THE LADY MAYORESS, &c. &c.

Will be held in June, on behalf of the above Schools, to which the Committee invite the attention of the benevolent.

Additional funds are required both to maintain the present Day School (providing instruction for 150 children), and also to carry out plans pursued in the longer-established Ragged Schools for the instruction of the elder Boys and Girls, and for Adults, by means of Evening Schools, Industrial Classes, &c., all of which are urgently needed in this densely-populated neighbourhood.

The total number of children comprising the different branches of these Schools is about 450.

Contributions of Useful and Fancy Articles, Money, &c., will be gratefully received by—

The Rev. E. Day, 15, Paynton Terrace, East India Road, E.
The Rev. J. Frame, 12, Stainsby Road, East India Road, E.
Mrs. Coker, 2, York Street West, Commercial Road, E.
Mrs. Thomas Dalton, Narrow Street, Ratcliff Cross, E.
Mrs. W. R. Kinipple, 13, Church Row, Limehouse, E.
Mrs. Tabrum, 1, Wellington Place, Commercial Road, E.
Miss Anderson, 4, Harlow Villas, East India Road, E.
Miss Brunton, 7, Waterloo Place, Commercial Road, E.
Miss Bradley, 58, Limehouse Causeway, E.

By the Hon. Secretaries to the Bazaar—
Mrs. Renaut, Seacroft Cottage, Stainsby Road, East India Road, E.
Miss Hodge, Oak Lane, Limehouse, E.

And by the Hon. Secretary to the Schools, Mr. Henry Webb, Paynton House, East India Road, E.

KEATING'S COUGH LOZENGES.

IMPORTANT TESTIMONIAL TO THE EFFICACY OF KEATING'S COUGH LOZENGES IN RELIEVING PULMONARY AFFECTIONS.

Dawlish, Jan. 14, 1858.

Sir,—The very excellent properties of your Lozenges induce me to trouble you with another Testimonial on their behalf. All I can say is that I have been more or less Consumptive for upwards of three years, and have tried a great number of Lozenges to abate the Cough, but from none have I found such relief as from yours—even one of them will check the most violent attack. They are invaluable, and I strongly recommend them to persons suffering from a Cough or Cold on the Chest. Pray make any use of this you please if worth your while. I am, Sir, your obedient Servant.

To Mr. Keating. ABRAHAM TURNER.

Prepared and Sold in Boxes, 1s. 1½d., and Tins, 2s. 9d., 4s. 6d., and 10s. 6d. each, by THOMAS KEATING, Chemist, &c., 79, St. Paul's Churchyard, London. Retail by all Druggists and Patent Medicine Vendors in the World.

N.B.—To prevent spurious imitations, please to observe that the words "KEATING'S COUGH LOZENGES" are engraven on the Government Stamp of each Box, without which none are genuine.

London Female Preventive & Reformatory Institution,

200, Euston Road, N. W.

AND

18, Cornwall Place, Holloway Road.

PRESIDENT—Rev. CANON DALE, 31, Gordon-square, W.C.

OPENING OF A NEW HOME.

AT a Special Meeting of the Committee of this Institution, December 21st, 1858, it was unanimously resolved:—"That, in consequence of so many suitable applicants being refused admission into this Institution for want of greater accommodation, the Secretary seek a house forthwith, to be fitted up for the reception of cases without delay." This resolution has been carried out by the taking a very suitable house at Holloway. It will be made to resemble a private Christian industrial family, as far as possible, and by the work of the inmates will be rendered partly self-supporting.

EXTENDED SUPERVISION OF CASES.

It is found that only a very small proportion of the young women admitted to the benefits of this Institution have accessible homes. This exposes even those who have passed their probation satisfactorily, and are placed out in service, to temptation every time they change their situations; to prevent which, and to continue the supervision of the Institution over all their cases as far as possible, the Committee have resolved to afford accommodation (upon the principle of a "Servants' Home") to former inmates, upon such terms as shall place its benefits within the reach of all whom it is desirable to receive. While the Committee make this arrangement with the view of continuing their care over former inmates, they also offer it as a reward for good conduct to young women while holding situations. In every case satisfactory reasons must be given for changing places.

The Committee are most anxious that suitable applicants should be received at all times whenever there are vacancies; but this must (in a sense) be left to the decision of the Christian public, for while the estimated annual expenses are about £1,500 to keep the Institution in full operation, only about one-fourth of that amount can be relied on from annual subscriptions.

Ten Pounds is the average cost of each case to the Committee. This includes maintenance while in the Institution, and an outfit on leaving for service or otherwise; therefore every Donation or Collection of this amount will offer a way of escape to an unfortunate, through this medium.

The Committee very gratefully acknowledge the following contributions in aid of the funds of the institution:—

	£	s.	d.
Anonymous	0	10	0
Barkworth, Miss ..	10	0	0
Beaumont, Mrs. ..	5	0	0
Borrodaile, Rev. F. ..	10	0	0
Brown, Mrs.	1	0	0
Collinson, F., Esq. ..	5	0	0
Dalton, Mrs. H. ..	2	2	0
Davis, Mrs. H. ..	1	0	0
Fowler, Miss	1	0	0
Gipps, G., Esq. ..	5	0	0
Groom, J., Esq. ..	0	10	0
Kendray, G., Esq. ..	1	1	0
Lloyd, Rev. Y. ..	0	10	0
Lowestoft, T., Esq. ..	1	0	0
Oliver, Miss	0	5	0
Oughton, R., Esq. ..	1	1	0
Southey, Misses ..	1	1	0
Waddington, Mrs. ..	1	1	0
Walters, E., Esq. ..	5	0	0
Ward, Rev. C. L. ..	0	10	0
White, H. H., Esq. ..	1	1	0
Whitlaw, Mrs. ..	1	0	0
W. T. C.	0	10	6
Wood, B. G., Esq. ..	10	0	0
Wood, J., Esq. ..	10	0	0
Zachary, D., Esq. ..	1	0	0

The Committee respectfully solicit Donations and Annual Subscriptions, which will be most thankfully received by the Bankers, Messrs. Bosanquet & Co., 73, Lombard Street, E.C.; by the Hon. Sec., Thomas Raikes, Esq.; 14, Lower Berkeley Street, Portman Square, W.; or by Mr. E. W. Thomas, at the Institution, 200, Euston Road, N.W.

Papers, Original and Selected.

THE PERILS OF THE CITY.

We read in the annals of Sacred History of a vast and populous city, mighty in wealth and greatness,—the seat of Assyrian monarchy, and the capital of the then-known world. This city, described in Scripture as inhabited by thousands of people, "who knew not their right hand from their left," has been swept away, with all its barbarian glory, by the ruthless hand of Time. But a modern Nineveh has risen up—to be the capital of the world,—the nucleus of Christianity,—the centre of commerce and civilisation—in the immense metropolis where we live. Yet, amidst all that is great, and grand, and beautiful, in this City of Cities, there are perils—aye, great and grievous perils—yea, in the very midst of us,—dark stains upon our national character,—grievous blots of iniquity, which the cleansing power of Divine Truth is needed to efface,—dark mists of obscurity and ignorance, to be dispelled only by the genial rays of the "Sun of Righteousness"! And, above the bustle and the hum of the busy multitude—thronging together to buy, sell, and get gain—there seems to arise from many haunts of iniquity the groan of wretchedness and misery, and a voice, too, seems to cry in our ears, "Come over, and help us!" Would not the prophet, were he to behold this modern Nineveh, be led to exclaim, "I looked for righteousness, and behold oppression; and for judgment, and behold a cry!"

Many great cities beside Nineveh might be named which have, in like manner, passed away, or been destroyed by the fiat of the Almighty for their crying abominations,—such as Tyre and Sidon, Sodom and Gomorrah, Babylon and Jerusalem. Whether the city in which we live is, in like manner, doomed to pass away or be destroyed, is a question often put, but impossible for man to answer. But on some points it so much resembles some of these ancient cities in its leading sins, that we may well be humble, and pray that God may not visit it as he did Sodom and Gomorrah!

All great cities, "where wealth accumulates and men decay," have their perils—a train of evils ever following in the wake of grandeur and riches. Take Paris or Rome, Glasgow or Dublin, Liverpool or Manchester; dark places are to be found in all,—plague-spots eating into the body politic,—lurking-dens for Satan and his emissaries.

But London, especially, has long been notorious for its dens of immorality and vice—for its rookeries of misery and crime, which are like a *Cloaca Maxima*, or common sewer for the filth and iniquity of the whole country.

Dr. Johnson, in his poem of "London," thus writes:—

> "London—the needy villain's general home,
> The common sewer of Paris and of Rome,
> With eager thirst, by folly or by fate,
> Sucks in the dregs of each corrupted state."

But, long previous to his time, London was notorious for its harbouring-places of the thief and vagabond. The famous Fielding gives a description of St. Giles, in his time, 1749, that was nearly as true of it a hundred years after. And as such localities and their attendant evils still exist, in spite of all the

efforts (and these are many and various) to remove them, it has struck us that a glance at a few of these may not be without its use, as an encouragement to those who are actively engaged in trying to stem the torrent of vice and iniquity that flows *from* them or *through* them, and also as a warning to those who are merely lookers-on, and who still "care for none of these things." Let us take a glance at a few of the localities where vice is rampant, and Satan seems to reign supreme.

Without going further back, let us begin with the account above referred to, of St. Giles's in 1749, by Fielding, who thus writes:—

"Thus, in the parish of St. Giles', there are a great number of houses set apart for the reception of idle rogues and vagabonds, who have their lodging there for twopence a night; and in the above parish, and St. George's, Bloomsbury, one woman alone occupies seven of these houses, all properly accommodated with miserable beds, from the cellar to the garret, for such twopenny lodgers; in these beds, several of which are in the same room, men and women, often strangers to each other, lie promiscuously, the price of a double bed being no more than threepence as an encouragement to them to lie together; gin is sold to them a penny a quartern; in the execution of search warrants, Mr. Welch rarely finds less than twenty of them open at a time. In one of these houses, and that not a large one, he hath numbered fifty-eight persons of both sexes, the stench of whom was so intolerable, that it compelled him, in a short time, to quit the place; nay, I can add what I myself saw in the parish of Shoreditch, where two little houses were emptied of near seventy men and women."

To show that things were little improved, or even worse, a hundred years later, a quotation will now be made from a recent work on this very locality. Let none say, "We know all this." If they know all this, surely they think not of it, or are very lethargic, if they lift not a finger to remove this abomination. In a late work we find this description of Church Lane:—

"Here were the lowest lodging-houses in London, inhabited by the various classes of thieves common to large cities,—the housebreakers, who did not profess to have any other means of livelihood; the tramp and vagrant, whose assumed occupation was a cloak for roguery. . . . The streets were narrow; the windows stuffed up with rags or patched with paper; strings hung across from house to house, on which clothes were put out to dry; the gutters stagnant, choked with filth; the pavement strewed with decayed cabbage-stalks, and other vegetables; the walls of the houses mouldy, discoloured, the whitewash peeling off from damp; the walls in parts bulging, in parts receding; the floor covered with a coating of dirt."

But some may say again, "This was years ago; it is not so now." We beg pardon; go and see, and you will find things much the same as here detailed; though a splendid new street has gone through the district, the worst part of it remains much as before, and some are even worse than they were, by the over-crowding of those who have been ejected from houses that have been pulled down.

Does the gentle reader imagine that St. Giles's is the only district, and Church Lane the only locality in London, where such abominations exist. We could take him to a dozen others equally bad and equally tempting to the most debasing and vicious practices. We could take him to Cow Cross and neighbourhood—once denominated Jack Ketch's Warren (from the large number of thieves that were bred there and trained for the gallows),—where drunkenness, vice, and ignorance abound,—where fights among women are common,

and fifty shops are open for trade on Sabbath,—where low public-houses, poverty, and dissipation, meet the eye in every direction,—where dirty lanes, and low dark alleys, and common lodging-houses, are numerous. We could take him to Saffron Hill, near to which Jonathan Wild's famous house once stood, with its twenty-four rooms for thieves, and its four staircases, and secret panels, and private doors, to facilitate the escape of the prisoner from Newgate. We could take him to Pye Street, Westminster, where the vagabonds and vagrants from all England seem to resort,—the home of the tramp, the coiner, and the housebreaker,—where but a few years ago, when efforts at reformation were seriously commenced, there were training schools for thieves, and mock courts of justice to give confidence to young criminals, and to laugh to scorn and turn to ridicule the solemnity and moral grandeur of Justice;—to the locality called the Devil's Acre, so rife with all that is vicious in thought and disgusting in conduct,—wherein lodgings are let at 2*d.* or 3*d.* per night; male and female, young and old, all huddled together in wretched dirty houses, without distinction of age or sex, and in beds that are sometimes hardly empty during all the twenty-four hours of the day.

We could conduct him through some strange spots in Lambeth and the Borough; in the New Cut, the Mint, and Kent Street;—to Ratcliffe Highway, Rosemary Lane, and Wapping, where houses to trap and beguile unwary seamen, and to rob them of their hard-earned wages, abound.

We could lead him thence to Whitechapel, Bethnal Green, and Spitalfields; and we are convinced, from what we have ourselves seen, that in all these localities we could show him, at any hour of the day or night, scenes that would make him blush for his countrymen, and melt him to tears to see them so debased; or provoke him to indignation, that Christian England still contains such places; and that many who know that such abominable seed-plots of vice and crime exist, lend no helping hand to remove them, but rather shut their eyes lest, haply, their pocket should be appealed to for some of its gold or silver to assist in remedying such crying evils.

But crowded dwellings, low lodging-houses, and a vicious population, congregated into narrow courts and streets, are not the only perils we wish to call the reader's attention to. Many of the inhabitants of these places sally out through the city to wander up and down in it—to deceive, to plunder, and to ensnare the more respectable classes—these are of the most dangerous character. Let us just for a moment glance at these. In these localities dwell showmen, Ethiopian singers, beggars, thieves, strolling-players, marine-store keepers, gamblers, tramps and vagabonds, hucksters and crimps, dog-fanciers, pigeon-dealers, street-musicians, and such like. What influence can such persons have upon others who live near, and whom they come in contact with, especially upon the young; and how are the latter apt to be led into their sinful ways by precept and example. When we see the drunken, idle, and improvident habits of the lower classes of London—their disposition to gratify their lowest appetites—their awful ignorance, and the wretched trash in the way of books that they read—what can we look for but immorality, vice, and crime of the most awful kind, and to the most appalling extent?

That drunkenness is the most crying evil in our city, among the lower classes, is apparent from all that we have observed, for thirty years, among them. We believe it leads to nearly all the other evils that oppress the poor, and throw so many outcast destitute children upon our streets and into our

Ragged Schools. Intemperance leads to improvidence, to neglect of offspring, to idleness and laziness, and want of work. These lead to hunger and destitution,—and these to theft and vagrancy.

Thus, a train of evils follow each other, and make this grand and mighty metropolis a perilous dwelling-place for us and for our children, to which we would do well to take heed, and to apply some of those remedies that may abate such perils and stem the torrent of iniquity that rolls through the midst of us. But to this we shall more particularly allude in a future paper, begging our readers to ponder well what we have already stated, and hoping that God will bless our efforts to awaken some to think of our perishing juveniles around us, and to encourage others in their "work of faith and labour of love."

LAWFUL AMBITION.

THERE is perhaps no greater distinguishing character of the age than the ambition which enters so largely into its composition. The world has advanced further in all the departments of human progress at the present time, than at any previous hour in its history; but the higher it rises, the greater is its determination to rise higher still. Every mountain height which it ascends reveals another, as yet unclimbed, beyond; every glorious prospect which it attains only inspires it to a loftier flight and fans the altar fire of its ambition. Excelsior is its constant motto, and describes its continual course; and allowing all past achievements to glide quietly into forgetfulness, its eye, its energies, and its heart, are fixed with steadfastness on future advancement. There is no reason for lament in this. Let men, if they can, construct plans which an archangel could not improve, and entertain purposes which even he might envy; let them bring higher beings to watch with intensest interest their career, and make the very universe re-echo with the footsteps of their progress.

What is true of the race as a whole, is true also of the individuals who compose it, and especially do the hearts of the young throb, and their cheeks flush with high determination and noble purpose. Be it genius, be it madness, or be it folly which is the cause, the young of this country do exhibit a lofty aim, a bursting life, a thorough earnestness, such as have never been seen before. Whichever direction the impulse may take, the vigour which it imparts is unquestionable. The fast young man of the present day who "goes in" for drink and debauchery, puts on the steam, blows up the boiler, and makes shipwreck of his character, his constitution, and his life, in a far less space of time than the fast men of any former generation. The intellectualist who investigates the problems of man's complex nature, endeavours to classify the laws of his entire being, and to explain the mysteries of construction and use, of life and of death, which surround him, becomes stranded on the coast of scepticism at an age when formerly the first steps of the process would not have been begun. The artist not only understands the principles of his art, but can carry them into practical execution, long before the time when its first golden visions used to dawn upon the young enthusiast. The writer now perceives truth, apprehends distinctions, and enunciates opinions, at an early period, when formerly the first flush of intellectual power would scarcely have been felt. The religious man also attains maturity with equal rapidity of expansion, and early exhibits a devotedness which was once the growth of years and the result of a long and painful process.

There is, however, a tendency, which we think demands notice, to aim too high. Aspiration is all very well, but aspiration after the impossible degenerates into mere dreaming which never results in practical usefulness. Many whose natural capacities

forbid the realisation of their desires become infected with the prevailing spirit, and grow wildly and sometimes almost ridiculously ambitious. They aspire to carve their names deeply upon the memory of the world; as poets they would like to sing a song that would be immortal; as legislators, to make society ring with the profundity of their wisdom, and the fire of their eloquence; as philosophers, to investigate deeply the laws of matter, or the still more subtle laws of mind; as writers, to thrill a continent by a few strokes of their pen. If nature has qualified them for the vocation, and their strength is equal to the effort, then by all means let them throw their heart, soul, and energies into the pursuit. But it is mournful to see these expectations entertained by many who delude themselves into the belief that they are poetically inspired, or fondly fancy themselves intellectually supreme; for future hope blinds them to present duty, and when the bubble bursts and the vision fades, as it ultimately must, the chill of disappointment will most probably cramp all the healthy energies of the mind. Of course these remarks are not applicable to exceptional cases of real genius. Wherever that exists, no advice can be given, and none would be followed. Its possessors must be left to the unquenchable instincts of their own souls, to the promptings of their inward inspirations, to those agonisings and strivings of spirit by which truth unseen by others is realised by them. None can assist them; the stern struggle and the hard fight must be maintained in solitude and often in tears. There is a sacred world into which the uninitiated may not presume to enter, and which those who stand outside cannot even understand. But such cases are few and exceptional, and as the majority of people have only average capacities, and must ever remain in the region of mediocrity, it would be wise in them at once to recognise their true destiny, and earnestly to prosecute the work which is set apart for them. Not that we would depreciate the habit usually termed "castle building," for without it there would be neither individual or national progress. If thought did not move faster than action, desire precede reality, the wheels of the world would cease to revolve and its machinery come to a stand. Were men always content to be what they are, they never would be anything different. Were there no strivings after the true, the beautiful, the successful, or the good, there would be no reaching them even in an inferior degree. The soul must strike out its instincts into the future, the imagination must revel in visions of beauty and of fairy land, hope must point to some glorious summit, if the man is ever to rise and soar. It may be true that many may in imagination address, move, and melt audiences which they never do in reality; that in fancy's dreams many a poem may be written which never sounds on the ear of the world; that many a glowing tint is placed on unseen canvas by an unreal hand, which never is actually carried forward into fact; that many an article is written in a vision, which no printer ever handled, and no eye ever read; but, on the other hand, there have been many such determinations which have ultimately blossomed into reality. The danger is lest the habit of dreaming should grow into a perpetual indulgence and seriously interfere with practical labour.

Now it does so happen that there is a large amount of work to be done in the world, which is very useful, and highly necessary, but which does not come in for anything like fame, and with which the applause of society is not at all associated,—work also which is within anybody's reach, and not beyond their capabilities, but which is frequently left undone for the very reason that it is so humble and unobtrusive, and reflects no glory on the worker. How many would rather fritter away their energies in solitude and in silence, trying to gain a name in the world, and have themselves talked about, and be regaled by the fragrant incense of praise, and see their names in print, when their calibre is altogether insufficient for attaining any such results! They might teach a class in a Ragged School, or take part in some of the various agencies which are ready to their hands, and do it well and effectually, and produce some real practical good, and convey some useful

knowledge, or stimulate to some earnest purpose. But then the satisfaction of doing good would be the only reward, and the obscurity which would surround them would hide them from public view. There can be no hesitation in declaring that such labours after all yield a purer and nobler satisfaction than any mere worldly engagements, however honourable they may be. There is all the difference in the two cases,—between working for self, and working for others,—between having the horizon bounded by personal considerations, and having the benefit and welfare of others included in its circumference. And if those who pine after a greatness they cannot reach, after a name that they cannot win, knew the penalties which genius exacts from its possessors, or which greatness deducts from those who reach it, they would desist from the attempt, and gladly abandon the struggle. They see the result, and are dazzled by its splendour: could they also view the process, they would shrink from the experience,—nay, most of them would perish beneath the scorching ordeal. Whenever the veil which hides truth from the general mass is raised for any single individual, it can only be through greater suffering or intenser experiences than the majority realise; and instead of discontent being felt by any one that they were not born a genius, or superior to the majority, they should rather be thankful that they were exempted from the endowment. And it would certainly be desirable if the young could be induced to form a just estimate of their own capabilities, and would resolutely resolve that, guided by that knowledge, they would be content to act up to their capacities, and not yearn after higher achievements of which they may be incapable. There is plenty of work for them,—work which they can do, if in the exercise of a spurious ambition they did not overlook it, and fix their gaze on higher realisations. For it should be remembered, that although the world may make, and very properly make, a distinction between various departments of labour, yet in a moral point of view no such difference exists. The man of genius may, in the exercise of it, enlist applause, but the moral value of his performance is not one bit greater than that of the man who works quietly, and is never heard of beyond his own immediate sphere. Faithfulness is the test which is applied to moral responsibility; nor would the man who could sing so sweetly that the world would stop its engagements and its business to hear, be deemed worthy of a higher recompense than he who could only talk to a little child, or scatter by the wayside a few words of affectionate advice and timely warning, if both were alike faithful to the endowments they possessed and the opportunities they enjoyed. Better, far better, is it to do something for society, for the renovation of the fallen, for the relief of the outcast, than to shine with the most dazzling splendour, if that splendour be merely a show, and not practically useful. In a country, and in a city like this, there are always opportunities of usefulness and effort, small agencies which require to be encouraged, extensive ones that need energetic support, the ignorant that require to be instructed, and the rough that need to be refined. And when there is plenty of strength, energy, and capability for performing all that is wanted, it is impossible sometimes to repress a momentary sigh when such efforts are abandoned or overlooked in the eager pursuit of distinction or of renown. Why should great deeds be so enthusiastically longed for, and little ones so carefully avoided? Is it not better to be a poem than to write one,—to embody glorious principles in a life than merely to state them in a book,—to make a fractional part of the world feel, than to make the whole of it listen? Perhaps very little practical good arises simply from arresting the world's attention, or causing it to suspend its breath, or even to exact the utmost tributes of its admiration. What though for the time being it may be breathless, and attentive, and pay the greatest homage; yet when the splendid strains of the music have died away, or the gorgeous panorama faded from its view, its heartlessness will return, and it will eagerly wait for the next amusement, and turn with as earnest a welcome to the next minstrel. But wherever practical efforts are made for the wel-

fare of human beings, however feeble they may be, some tangible result is sure to accrue. It matters not what form such efforts may take, or who may be the objects of their influence, still less does it matter whether they are seen, or carried on noiselessly and invisibly; a process is going on which must some day yield a product far more satisfactory to the individual, and far more powerful in its ultimate results, than any display of eloquence, even if it thrilled the world. Mr. Dargan, who solved the problem of Irish labour, and smoothed the relationships of master and tenant; the originators of the early closing movement, who have obtained for the over-worked assistants in shops some little respite from their almost endless toil; the first sanitary reformers, who discovered and announced the intimate connection between cleanliness and health; the social renovators of the community, who have established ragged schools, and reformatories, and orthopædic hospitals, have done more real service in the shape of practical benefit to the nation, than many upon whom the world has lavished its utmost honours, and whose glory surrounds their remembrance and their name.

It is the greatest of all mistakes to suppose that there is any alliance between honour and duty. The former, few only can reach; the latter, all can discharge. The former is uncertain of attainment, and unsatisfactory when gained; the latter can be always found, and there is no deception in its reward. It meets us day by day, and week by week, in the street and in the temple, and in the ordinary occupations of life; not perhaps in grand and startling forms, which may awaken heroism and demand gigantic efforts, but in those little and minute ways which make up the sum total of a life, and which, as they are seized or neglected, constitute its glory or its shame. That is not the truest ambition which longs, and longs in vain, to move the world; but that which is content to influence the atoms which lie within its reach, and by so doing to contribute its share to the general movement.

SCHOLARS' PRIZES.

EARLY last year the Committee of the Ragged School Union, with a view to encourage industry and proper behaviour in those children who had been taught in the London Ragged Schools, and were now earning their own support, adopted a series of conditions for awarding prizes. These prizes were to be limited to those who, at Christmas last, were over twelve years of age and under seventeen, had kept in one place for at least twelve months, and that place held last year. Those girls only were eligible who were employed as domestic servants, and who slept at their employers'. In every case a satisfactory written testimonial was to be furnished by their respective employers. These requirements were made known to the schools last summer, and all applications for prizes were to be made by the 17th of January last.

The prize to consist of a beautifully embossed card, elegantly printed in bronze, and bearing the signature of the noble President, the Hon. Secretary, and the Secretary of the Ragged School Union; and also a sum of ten shillings. The successful candidates to be invited to a public tea-meeting to receive the cards from the hand of the Earl of Shaftesbury.

It is estimated that, considerably more than 2,000 scholars leave the London Ragged Schools yearly for situations, and thus ascend another round in the ladder of their moral elevation and comparative respectability. To rightly influence this large body of young aspirants, as well as to test the usefulness of the training previously given in the schools, are among the objects aimed at by the Committee in continuing, at a considerable but well-applied cost, the yearly award of Scholars' Prizes.

Under the last conditions, a copy of which we furnished in our number for September last year (p. 170, vol x.), we find that 663 candidates came forward to

claim the prizes. Their applications underwent a close scrutiny, when it was ascertained that 568 had fully complied with all the conditions, and therefore that number of prizes were awarded, namely, to 448 boys and 120 girls. The smallness of the number of girls, as compared with that of the boys, arose from the circumstance that prizes were limited to those girls who were not only employed as domestic servants, but who also slept at their employers'. This point is receiving careful consideration by the Committee, which may perhaps result in making this condition a little less stringent. The 95 candidates who were ineligible, were so from not understanding the conditions, or from misapplying them.

The meeting for the distribution of those prizes was held in St. Martin's Hall, Long Acre, on Wednesday March 2nd. The body of the Hall was wholly occupied by the successful candidates, grouped around thirty tables, well spread with a bountiful and cheerful tea. The platform, galleries, and every available space, were densely crowded with subscribers, teachers, and friends of the Society. The band of the Yellow Shoe-Blacks was present, and much enlivened the company by the skilful use of their drums and fifes. The business of the evening commenced after the tables were cleared, by Lord Shaftesbury taking the chair. The Rev. D. Ace offered prayer, and the children sang, to the tune, "Harts," the hymn commencing with

"Let us with a gladsome mind."

Mr. W. Locke, the Hon. Secretary, made a statement as to the conditions upon which the prizes have been awarded, and the care taken in the examination of the claims. He then drew their attention to the gradually increasing number of successful candidates during the last six years. The number of prizes in 1853 was 144; in 1854 it was 327; in 1855 it increased to 366; in 1856 to 402; in 1857 the number was 496; and on this occasion, which brings the scheme down to Christmas, 1858, the number reached 568.

The Earl of Shaftesbury rose, but had to wait till the strong burst of grateful feeling, waving of handkerchiefs, &c., had somewhat subsided before he could speak; he then expressed his obligations to the meeting for the warm manner in which he was received, and could assure them that he felt proud of occupying the chair on the present occasion. He congratulated the friends on the progress they had already made in the development of Christian knowledge among the youth of both sexes under their charge, and argued that great and good results must follow their labours. He wished to make an observation or two to the children themselves. They could all, he was sure, bear testimony to the mass of misery which existed among the poor of London; and yet, notwithstanding that, and the scantiness of their resources, so great a number of poor children were removed from the very depths of vice, and made respectable members of the community, through the means of that society. By the blessing of God, there could scarcely be found in the empire a greater number of well-instructed children than they were. Every one present knew how that was done; they also knew how, through the institution, the streets of London had been swept of their worst occupants, and in the course of time he sincerely trusted they would be a credit to the country. No man was worthy of a Christian name who would not come forward on an occasion like the present to assist the cause of God and his neighbour; and if all assisted such societies as that over which he had the honour to preside, they would, in the course of a few years, be enabled to assemble in that Hall to celebrate the festival of bringing thousands of youths to the knowledge of virtue and industry. (Cheers.) He had to express his thanks to the good men and women who attended so sedulously that evening to the wants of the children; it was a source of sincere pleasure to him to have the privilege of their acquaintance; and, in conclusion, he had only to express a hope that the counsels the children received from their excellent instructors would be rigidly and properly attended to.

His lordship's address was listened to with the deepest attention, and at its close the boys and girls came from their seats and passed in single file across the platform to receive the prize cards at the hands of the President. The Hon. Secretary, Mr. Wm. Locke, then presented to each a copy of a small book he had written, entitled "Little Sermons for Little People,"* with a word of advice to each.

When all the 568 had passed over the platform and returned to their seats, the Rev. R. Robinson gave a very suitable address, impressing upon the minds, and we hope upon the hearts, of his youthful audience the value of sound religious principle. Conduct prompted by such principles must result in respectability, and may lead to affluence and honour. There was no possibility of obtaining the prize without a character, nor will there be any admittance to heaven without a character. Their character here is that of uprightness in word and deed; and the only character that will be accepted by our heavenly Father is that which rests on "repentance towards God, and faith in our Lord Jesus Christ."

The band next played, and the scholars again sung; after which Joseph Payne, Esq., at the request of Lord Shaftesbury, addressed the youths, and said:—

"One of our poets asks the question 'What's in a name?' Now there may not be much in a single name, yet when a number of names are brought together, something may be found in them of an amusing and instructive character. I have, therefore, occupied myself in looking through the list of names, and present to you the result. We have here a *Bell* and a *Clack*, we have *Hands* and a *Musket*. We have *Husbands* and *Single*, and a *Puncher* and a *Coward*. We have our *Pope*, and *Burns*, and *Shakespeare*; our *Choice* and our *Parsons*. We have *Sermon* Lane School, and *Short* Street Schools, as emblems of what good preaching ought to be. We have our *Fox* and our *Gosling*, our *Lyon*, and our *Kidd*, our *Badger*, and our *Griffin*, our *Parrott*, and our *Crow*, our *Kite*, and our *Dove*, our *Salmon*, and *Roach*, and *Whiting*, and we can also exhibit to you a couple of our *Whales*. We have *Hinde's* Mews, and *Brewer's* Court, and *Buck's* Row, and *Elder* Walk Schools, to show us the varieties of human character; we have *Mitre* Street, to remind us of the church, and *Nelson* Street, to remind us of the navy, two of whose gallant representatives I am happy to see upon this platform. We have *Pye* Street, and *Bacon* Street, and *Sandwich* Street, to remind us of the wants of our neighbours. We have *Field* Lane for the exercise of our charity, and a pretty wide field it has become; and we have *Britannia* Court to keep up the spirit of our loyalty. And now I will complete the catalogue by the expression of a few good wishes. May our *Moor* be not found barren, may our *Lane* never be stopped up, may our *Wood* never be a hanging one, may our *Flood* never do any mischief, may our *Bird* never be entrapped, and our *Castle* never taken by the enemy. May our *Mills* be daily kept going, that is, do a good stroke of business; may our *Wells* have plenty of water, that is, become a teetotaller; may our *Farmer* show a good crop, that is, have his hair well cut; may our *Gardener* bring forth good fruits; may our *Shepherd* take care of his lambs, that is to say when he gets them; may our *Miller* lose none of his grinders; may our *Butcher* be his own beef-eater, and our *Baker* a well-bred person. May our *Glazier* remove bad panes; and our *Mason* build up his own fortunes. May our *Walker* and our *Treadwell* be on a *Level* in their *Riding*. May our *Birch*, *Cane*, and *Twigg* take but moderate exercise. May our *Rose* have the savour of the Rose of Sharon. May our *Worms* remind us of Luther and the Diet. May our *Sumner* be as good as the best of Archbishops; may our *Cross* remind us of the Saviour of mankind; and our *Hearse*, of the destiny which awaits us all. May *Dove* Row suggest to us a gentle disposition; may *Broad* Street display to us the beauty of liberality, and *Paradise* Street the glory of our eternal inheritance." The speaker then advised the young persons who had been rewarded

* Published by Nisbet & Co., 2s. 6d. a dozen.

To seek the Lord's way,
To keep the Lord's day,
To trust the Lord's yea,
And to take the Lord's nay;

To stick to one another,
All angry feelings smother,
Not to forget their mother,
And to copy their big brother.

He illustrated and explained very briefly each of these points, and concluded by reading the following verses, being No. 1,259.

Servants whom we joy to see,
Healthy, happy, full of tea;
May you prove, while life is trod,
Servants of the living God.

Servants of the King of kings
With whose praises heaven rings;
By whose glory earth is deck'd,
And whose arms his saints protect;

Serve your earthly master now,
With an honest prayer and vow;
Doing always what you can,
As to God and not to man.

Ye have won your prizes here,
Seek them in a higher sphere,
Where by grace alone they're given,
E'en amidst the courts of heaven.

Shaftesbury, though the best of Lords,
Famed on charity's records,
In the mighty Master's view,
Is a servant just like you.

Hard he works, and would you be
From the name of *idlers* free,
Copy *him* in all you do,
And your work you'll soon get through.

He has learned to persevere,
He has learned to cast out fear,
And from scenes like this obtains
The reward of all his pains.

Children gathered here to-day,
Serve the Lord once more I say;
Serve him while you young remain,
Serve him when you years attain.

Serve him here, and you shall be,
When the better land you see,
Whether you are dull or clever,
Kings and priests to him for ever.

Mr. Payne concluded by moving a vote of thanks to the Chairman, which was seconded by the Rev. James Sherman, and carried with acclamation.

Lord Shaftesbury said, in acknowledging the vote, that it gave him great satisfaction to be associated with those good men and women whom God in his providence had raised up for this special work, and by whose instrumentality the results seen this evening, among many others, had been worked out. To them, therefore, the thanks of the public were due, and he accepted those thanks on their behalf.

The very interesting and gratifying proceedings of the evening closed a little after nine o'clock, by the Doxology and a short prayer.

MOTHERS' MEETINGS.*

Hints for the Formation of Mothers' Meetings among the Poorest and Lowest Classes.

THE present day is prolific in efforts towards the improvement of the poor and ignorant, and few among the rising generation may have to say "they cannot read." Yet, amid the advantages of the children, it may be apprehended the parents of those children have not been heeded, or little thought bestowed as to the example witnessed by the young ones "*at home.*" With such reflections, and with the impression that "*getting at the mothers*" was a work much overlooked, a plan was organised for the formation of a weekly Mothers' Meeting in connection with a Ragged School in Chelsea. The mothers of the children were visited, and invited to attend one evening in the week, to hear some profitable reading in regard to maternal duties, and to unite

* [A similar paper to this appeared in this Magazine some years ago, and proved very useful. It having been so often referred to and asked for, the Author has rewritten it, with additions, for our use.—ED.]

in prayer for their children; they were directed to bring any clothes in need of repair, and that materials would be supplied for this purpose. Thus, it was hoped, some habits of order and cleanliness might be inculcated, whilst the weightier matters of *soul interests*, in regard to themselves and their children, would form the prominent object of the evening's meeting.

Once organised, the plan was carried out most satisfactorily; and (with thankfulness to Almighty God for his guidance) it may with humble gratitude be affirmed, that a period of nine years has been permitted to manifest many beneficial results. (Psalm cxv. 1.) Interesting facts in proof of this might be adduced, but it is deemed sufficient to state that some very ignorant and indifferent characters have been regular in attendance, have acknowledged benefit derived, and have evidenced that the Lord has blessed these meetings to their souls. Some have appeared convicted and impressed by their own cases and habits being *undesignedly* brought forward in the course of the reading; others have been deeply grateful for prayer alluding to their peculiar trials and circumstances; several Roman Catholics have attended, and have been induced to commit to memory portions of Scripture. Once a year a warm petticoat is offered, to induce the mothers to learn psalms or chapters. Thus have some thirty or forty ignorant women committed to memory, Psalm li., Psalm i., Psalm ci., Psalm iv., Isaiah liii., &c., &c. Some who could not read, got their children to teach them orally. One poor mother who laboured hard at mangling, said, though she could read, she had no time, but that, as she stood at her mangle, her little girl read over the chapters to her. One lady presides, and has two assistants for giving out the work materials, &c. When she enters, she is told of any peculiar trials among the mothers; she then continues for a time to mark attendance as each mother comes in, a book of names and addresses being kept for this purpose. As work is being arranged, the Directress receives any money for the Provident Club (allowing a penny on every shilling). She then repeats a text, and makes a few comments on it; asks for a text from each woman, and comments on each in a similar way. This chain of union from God's word is found to have a valuable influence amid many of the discordant feelings attendant upon such a meeting, where various characters are brought together. The meeting is then opened by prayer, comprehending special cases as to parents or children. A short portion of Scripture is read, and a few simple remarks made. Reading of a solemn nature as to parental duties is now carried on, the reader pausing at intervals to comment, or to ask questions. A dictatorial manner is avoided, and a friendly interest in these poor women's difficulties is evinced, with endeavour to prove to them the sole purpose in view is their benefit for time and for eternity. Some reading of the narrative kind follows; this is carefully selected, avoiding any portion that makes special allusions to particular sections of the Church. The selection of subjects, and the *manner of reading*, are material points among so ignorant a class. Anecdotes are often given; warnings and encouragements illustrated; the "Maxims for Mothers" sometimes read on concluding.

At about eight o'clock, the Missionary usually attends to conclude. The work is then put aside; the cottons and needles are collected by the assistants, and the hymn-books given out. The Missionary then gives out a hymn from "The Mother's Hymn-Book;" this is followed by his reading and expounding a small portion of Scripture, concluding with prayer. If the Missionary is prevented attending, the Directress concludes the meeting. When the women are sick, or lying-in, they are specially visited; and lying-in bags are lent with due regulations. A general attention to the mothers is kept up as far as possible; help to employment for themselves or husbands, placing children in institutions for reform, is given, and relief under destitution or illness, though no encouragement is given to a begging system.

Bibles are often purchased at a reduced rate, and a Shoe Club has been established,

twopence in the shilling being allowed. A Tea Meeting is held quarterly, but tickets are only given to regular attendants at the Mothers' Meeting. They assemble at six o'clock, and sing a grace. Some have their infants with them (as they have on most of the evenings). Ladies preside at the tea-tables. When tea is over, the husbands who can attend, join the party; several Missionaries and other friends then alternately give out a hymn, offer prayer, and give suitable addresses and anecdotes. This meeting usually lasts till half-past nine, and is greatly valued; many a falling tear is witnessed; the drunkard hears the awful consequences of his example to children described; the careless and immoral, of the ruin of sons and daughters at an early age; solemn warnings are given to such as seem hardened against friendly advice; encouragement also is offered to those who may have been led to see the error of their ways as parents, and who desire to profit from instruction. Above all, the only refuge for sinners is brought prominently forward; the love of a Saviour described, and the tokens of his long-suffering mercy displayed in the opportunities opened to them for being instructed in their duties towards God and towards their fellow-creatures.

In sending forth this statement, it may be remarked by those who know of "Maternal Meetings" carried forward on a higher scale of instruction, than here described, that it is too secular for promoting the desired object. In reply to such argument, we would say that the class of mothers under consideration need tidy habits, as well as spiritual instruction; and also that they might not be gathered so readily unless work were encouraged. Some may also remark, "let them work at home, and attend to their fireside concerns;" but what is the testimony of those who visit the poor in their dark and confined corners? That time and opportunity are seldom found for needle-work, much less for Scripture reading and prayer. Let each candid reader judge of their own, in visiting the abodes of poverty, and particulars will not be needed! Suffice it to affirm, the two hours of *one* evening in the week with the advantage of cheerful company, a *bright light, and good fire*, as also the *value* of *pieces* given to mend the oft-patched garment, insure many a "Ragged School child" being decently clad, and the husbands enabled to go forth to hard labour under similar advantage; and we might safely add, many encouragements to poor women in their hard struggles in the battle of life and many solemn warnings to those who are living in sin. The average attendance is from thirty to forty-five, but seventy are on the books. Several meetings have been already formed, suggested by the one above described; but earnestly desiring extension of such, not only in the metropolis, but throughout the kingdom, the Rules are subjoined, as also a list of useful publications for reading at the Meetings. Of course different localities require different rules and different routine to that above described. But the discretion of those who are earnest for the good of poor women, will easily adapt or amend those here given.

RULES OF A MOTHERS' MEETING, held on Tuesday evenings, in one of the rooms of a Ragged School, from half-past six to half-past eight in winter; from seven to nine in summer. Prayer, punctuality, and perseverance, are essentials as to well conducting these meetings, and patience under frequent discouragements. "Let us not be weary in well doing; for in due season we shall reap, if we faint not."—Gal. vi. 8.

1. Mothers of the lowest class urged to attend.
2. Clothing to be brought by them for mending must be clean.
3. The Women must be willing to be shown the best way of mending, &c.

4. The Ladies will supply pieces for repairs, needles, tapes, thread, darning-cotton, &c.
5. No unnecessary talking allowed.
6. Profitable reading carried on, founded on a Scriptural basis.
7. A book kept for the insertion of the Mothers' names and addresses.

List of Books useful for Reading at Mothers' Meetings.

A Friendly Invitation to the Mothers' Meeting. By Anne Jane. 1*d.*
Hymn-Book for Maternal Associations. By Anne Jane. 4*d.*
The Mothers' Friend. (Monthly). By Anne Jane. 1*d.*
The Mothers' Monitor. 2*s.*
A Letter to the Parents of Sunday School Children. 1*d.*
Mothers Encouraged. 4*d.*
Friendly Advice to Parents. 3*d.*
The Motherless Family. By Esther Copley. 4*d.*
The Praying Cottage Mother.
Anecdotes—Holy Scriptures.
Maxims for Mothers. 1*d.*
Address to Mothers. 1*d.*
Disobedient Son and Murdered Mother. 1*d.*
The Twice-Broken Leg. 1*d.*
The Family Hearth. By Rev. Islay Burns. 2*d.*
Remember Eli. 1*d.*
The Power of Meekness. By Maria Caldecott. 8*d.*
Wives and Mothers. 4*d.*
The Neglected Cottage. By Miss Parrott. 2*d.*
The Cleanest Cottage. By Miss Parrott. 2*d.*
Widow Grey and her Family. 9*d.*
The Lost Farm (on Lying). 9*d.*
It's of No Use. By Author of "Charlie Burton."
John Hampton's Home. By Rev. M. Macguire. 1*s.*
The Pest of the Village.
Happiness or Misery; or, Lives of Two Cottagers. 2*d.*
The Swearer's End.
The Widow's Son.
A Colliery Tale.

KINGSLAND AND ITS RAGGED SCHOOL.

A TRAVELLER, on being once asked which he thought was the sunniest spot in the British Isles? replied, "Just where I can recall the sunniest memories." There are many celebrated spots in our own country, yet the circumstances which give to each their celebrity are widely different. One may be a commanding position on some beautiful eminence; another, contiguity to some important town, fort, or haven; a third may be remarkable for the salubrity of the air, or the richness of the soil; whilst a fourth may be rendered immortal from having been the birthplace of some individual of never-dying fame. But still the traveller's remark will hold good; the spot most regarded by us, is that where we can associate hallowed memories, whether sunny or sad,—of endeared scenes, circumstances, or incidents. There is much, too, in the

names of some places to make them interesting. Some of these have been noticed in our pages in former volumes, and to some evident meaning may be attached. Kingsland is certainly not one of the most degrading names that can be attached to a locality. It does not appear from records to which we have had access what was the origin of this name. It is not unreasonable, however, to suppose it was so called because it was a favourite locality with Henry VIII. and his daughter, Queen Elizabeth, as the walks still bearing their names indicate. Though the population of Kingsland is now larger than that of many country towns, it was but a hamlet to Hackney; and in the times of these sovereigns, when even in that now densely-populated district, the Strand, houses were built only on one side of the way, we may suppose the character of this neighbourhood to have been rustic indeed, one object of interest that met the eye being the then old parish church of Hackney, the tower of which still remains. But Kingsland has been the resort of poverty and sorrow, no less than of royalty and riches; for here was formerly an hospital called "Le Loke's," so named from an obsolete French word, signifying *rags;* whence *a lock* was formerly used as a synonymous term with a lazar or poor-house, and hence in a number of the "Tatler," of 1713, this place is called the *Lock Hospital.* This hospital was long an appendage to St. Bartholomew's, in London, and was used as a kind of outer ward till 1761, when all the patients were removed from Kingsland, and the site of the hospital let on a building lease; but the chapel was continued at the request of the inhabitants, and repaired, the chaplain being appointed by the governor of St. Bartholomew's.* There are still in and about Kingsland some few antique houses whose appearance testifies to their former respectability and, perhaps, splendour; and we can imagine a few wealthy citizens—not, indeed, of the John Gilpin class, but something higher, the banker, merchant, or lord mayor—returning to this rural district after the toils of the day in the counting-house or on 'Change were over, and recruiting themselves in their pleasure-grounds, or in the neighbouring fields, undisturbed by the puff—puff—puff of the impetuous utilitarian locomotive, so expressive of the character of the age in which we live.

Such was the Kingsland of a former day,—a rural hamlet with few inhabitants, and those chiefly of the wealthier and well-to-do classes. But the Kingsland of the present day has not only its squares, and terraces, and villas, its district churches and dissenting chapels,—it has also its rookeries and slums, where ignorance and wickedness reign paramount, and vice appears in its most disgusting and revolting forms. In Kingsland alone is a large pauper and *sans-culottes* population.

It was in the month of January, 1848, that a few Christian friends, knowing the deplorable state of ignorance and vice in which so many of their neighbours were living, met in Maberly School-room to consider what could be done to counteract this evil. A Ragged School seemed to them the most likely means by which to reach and benefit this class, and accordingly a resolution was passed to the effect "That a Ragged School is very desirable in the neighbourhood." But these friends did not stop at the conviction that a Ragged School was desirable; out of this conviction effort sprang, and a Committee was forthwith formed, and a Treasurer named, and subscriptions then and there raised amounting to £1 5*s*. Having a Committee and Treasurer, with funds in hand, the next step was to seek a place wherein to carry out their purpose, and, accordingly, the house, No. 14, Providence Row, was taken. It was a dirty and dilapidated place, without the modern advantage of gas to enliven it, for at the second meeting of the Committee it was resolved, "That six candlesticks should be bought." The average attendance during the first year was fourteen, the highest number present at one time being thirty-four.

* This chapel stood at the corner close to Kingsland Gate; it was pulled down about ten or twelve years since, and a public-house built on its site!

The importance of this effort was soon manifested by the fact that a large class of young men, from 16 to 22 years of age, were found within its walls, most of whom could not distinguish one letter from another. The numbers increased, so that application was made to the Committee of the Boys' British School for the use of that room, which request was most promptly and generously complied with, and on Sunday evening, September 3rd, 1848, the school was first held there. The luxury of gas even here was not then enjoyed, for another minute records the resolution that 2*s.* 6*d.* be paid for hoops and candlesticks, and 5*s.* 9*d.* for candles; and on another occasion we find an entry in commendation of a kind friend who volunteered to borrow some candlesticks for use at lectures about to be delivered.

It was not until 1854 the committee entertained the idea of having a school-room of their own. At first it was proposed to build one; a spot was even selected; but it was abandoned, because a lease of nine years only could be obtained. Negotiations were then entered into with the committee of the British Schools for the entire use of the boys' room. That committee, with much liberality, conceded the room at a nominal rent, on condition the committee of the Ragged School put the room into good repair, and kept it in like condition. This was done at a cost of £70, which sum, by special contributions and assistance from the committee of the Ragged School Union, was paid off in one year, and at the close of that year the committee was able to announce the institution to be free of debt. The school-room is, therefore, secured to the committee for Ragged School purposes till the lease expires.

At first the schools for boys and girls on week nights were held on different evenings, a very common practice, and in some cases found necessary. But about four years since, the experiment was tried of holding both schools at the same hour, and in the same room, and with such success that it has been continued ever since.

The conduct of those attending was formerly so rough that by a minute of committee meeting, held July, 1849, two members of the committee were instructed to wait upon the Superintendent of Police for assistance. For the first few months the school progressed very well; but in May, 1848, the secretary reported the school to be in a depressed state, and a paid superintendent was engaged. Things went on pretty well till September, 1850, when members of committee fell into the habit of neglecting to attend the meetings; a fine of sixpence was determined upon for every absent member. This not proving a remedy, the treasurer threatened to resign. The thought of being left without a treasurer brought the members of committee to their duty, and on condition he would remain they promised to amend their ways.

For a long time the school struggled with many difficulties, such as the want of funds, want of teachers, and want of appreciation by the very class for whose benefit it was established. These things helped to retard its progress, and discouraged those who had originated and volunteered to carry on the work. It is unnecessary to point out all the obstacles which arose,—obstacles which, by God's blessing upon earnest, prayerful, persevering effort, were at last overcome; and ultimately those who held on reaped the reward of their persevering exertion, in seeing the sunlight of prosperity break in upon the school. The seed that had been sown in difficulty germinated and sprung up, yielding a cheering prospect of future good.

"—— Seed in the long neglected soil,
Which barren had lain for years,
Came forth in the warmth of affection's smile,
And the moisture of pity's tears."

The school sprang into publicity in 1853, when efforts were put forth to add to the operations. The tide of prosperity then set in, and has continued ever since; so that now there is no barren committee to be lashed into work, no longer sometimes a paid superintendent, and sometimes a voluntary one, and sometimes none at all; no longer

hesitation as to whether the school can be carried on. But now there are two hard-working committees, with active secretary, treasurer, and superintendents; an excellent day-school under an experienced teacher and assistant; a most interesting Sunday evening school, with an attendance of about 180; a week-night school for boys and girls, at which about 100 attend; a large sewing class for girls and young women; a flourishing Mothers' Meeting, with an average weekly attendance of about 70 or 80; a prosperous Dorcas Society; and a Penny Bank with 300 depositors.

In the DAY SCHOOL, which was commenced in October, 1855, there are now 250 names on the books, and nearly 200 in regular attendance. Though the order and behaviour is not all that could be desired, still it is truly astonishing that so many young "roughs" can be trained to conduct themselves with such comparative propriety. The mistress states that when she first took charge of the school, she met with great discouragement, both from parents and children—the latter possessing hardly any idea of order or fear of teachers, and the former appearing to encourage rather than to check these turbulent propensities. It is not possible to visit the school and observe the countenances of the children without being much struck. There are in a few indications of childish fear and youthful glee,—in one or two, perhaps, an appearance of natural superiority; but the majority speak too plainly of being born and bred in the squalor and degradation of a wretched home. In their young faces may be traced impressions that denote familiarity with the display of intemperance and passion; and it is impossible not to feel that the removal of these children from such evil abodes, and the keeping them out of the streets, is a boon conferred upon them, and upon the neighbourhood, not easy fully to appreciate.

The WEEK EVENING SCHOOL has an average attendance during the winter months of 106 children and youths, and of 13 voluntary teachers, with a paid master. In the past year, for the first time, this school was continued through the summer months, when the average attendance was 62 and 10 voluntary teachers. The advantage of so doing is great, as time and energy have not to be expended, as formerly, when the school was re-opened, in reducing to order those who were let loose from restraint during the summer months; and though the summer attendance is by no means so large, yet a sufficient number continue to give tone of order and exert a wholesome influence upon those who, if alone, would be boisterous and unruly.

The following cases may be added to give an idea of the habits and ways of living of a good many of these children. A boy, clothed in rags, on being asked why he had not washed himself before coming to school, replied, "You don't know how it is; I have not been home for a week, because my father and mother are always drunk, and they would as soon kill me as look at me. I sleep sometimes in a cart or coal waggon; last night I slept in a shed with a donkey in it." On being asked how he obtained food, he said, "I go out costermongering. Sometimes I sell out, and if I do not, I lose by it; sometimes I have food, but very often none." A poor boy said once, "I wish I could stay in school always, for I dread to go home; my father kicks me about like a dog; he has got no mercy; I wish he was dead!" and the tears rolled down his cheeks while he gave expression to his feelings.

THE MOTHERS' MEETING, which was established three years since, is in a very flourishing condition. From 70 to 80 mothers attend weekly. The effort is intended to make temporal benefit subservient and auxiliary to the inculcation of religious principle and the cultivation of the heart. That this object is in some measure obtained will be seen from the following facts:—One individual, having a husband and family dependent on her exertions, found that occasionally going out to work was not adequate to their support, and opened a little shop, which, by keeping open on the Sabbath (the profits of that day yielding more than the rest), partly met the difficulty. She has, however, lately been led to see the importance of "keeping holy

the Sabbath day;" has consented to close her shop, and now attends regularly a place of worship. One has become a communicant, and there are others in a very interesting and hopeful state of mind. As a proof that worldly gain is not the sole object for which they meet, some expressed a wish to form themselves into a Sabbath afternoon class, for the purpose of reading the Word of God, and becoming more acquainted with its truths. This wish has been acceded to. Visits at their homes are always received with a great deal of pleasure by these mothers, and it is not easy to say what amount of good may be conferred upon the husbands and families through their influence when under right direction. At the commencement of the past year the mothers attending the class being desirous of unitedly showing some mark of gratitude, did so by presenting a handsome book to the devoted lady who conducts the class, wishing it to be accepted as a token of their esteem and affection.

THE GIRLS' INDUSTRIAL CLASS is attended in the summer by about 24, and in the winter by about 45. It is deemed of great importance, that not only should they understand how to sew, but also to repair their own garments. At home they have little opportunity or inducement to do this, but in the class it is felt to be a matter of necessity, and, after much persuasion, a few have been induced to bring some of their clothing to mend. During the past year 250 articles have been made, and 210 sold to children at the usual reduction, with the addition of their attendance tickets being also reckoned as money. This class does not draw upon the general fund for its support; by the children's pence, the half proceeds from the Dorcas Society belonging to the Ragged School, and a grant from the Kingsland Dorcas, with a few subscriptions, it pays its own expenses.

In addition to these varied and important operations, two others are about to be added, viz., a MATERNAL and a SICK SOCIETY, in connection with the Mothers' Meeting. The importance of such branches of operation will at once be seen when it is remembered that from 70 to 80 mothers of the poorest class meet together every week, and are sure to pour their tales of sickness and sorrow into the ears of their kind friend and benefactress, who, but for such societies, can have little hope of rendering them the assistance they require. Whilst these pages are passing through the press, a bazaar is being held whereby to raise means to establish these most desirable branches of operation. Such are the efforts put forth by the committee of the Kingsland Ragged School for the temporal and spiritual benefit of the abandoned, the wretched, and the outcast. We have attempted to describe Kingsland—its former and its present condition; but it is not to Kingsland alone the benefits of this school are limited. Its name—the *Kingsland*, *Dalston*, and *Shacklewell* Ragged School—a name decided upon in a committee meeting held in April, 1851, at once shows that its benefits are extended to two other hamlets; to Hackney, which, though formerly of less importance than Kingsland, inasmuch as Dalston was famous for little else than its nursery grounds, and Shacklewell's greatest notoriety was its mansion house, which originally belonged to the Herons, and was chiefly remarkable for having been the residence of Cecilia, the accomplished daughter of Sir Thomas More, whose husband, George Heron, was involved in the ruin of his father-in-law, and her only son died in infancy; yet now, Dalston and Shacklewell have become of almost equal importance with Kingsland, though not, perhaps, possessing quite so large a proportion of the Ragged School class of population.

THE FINANCES are worthy special notice. A steady advance each year, and in every year the income annually exceeding the expenditure by a few pounds.

This is surely sufficient to show the importance of the work carried on here, its necessity, and its success. Kingsland, Dalston, and Shacklewell Ragged School is as a sunny spot in the midst of the moral wilderness by which it is surrounded, and in the hearts of many poor children—aye, and poor mothers too—it is bound up with sunny recollections of endeared associations.

But *more voluntary teachers* are wanted to carry on the work. It was only a few Sunday evenings since that we paid a visit to this school, and found several lads round the door of the roughest and most degraded class, who had been refused admittance, these not being teachers sufficient to instruct them. Surely these things ought not so to be. Enough has been shown of the working and success of this institution to develope the kind of material wrought upon, and to show how stubborn, perverse, and proud natures have succumbed to the influence of kindness, the law of love, and the Spirit of God. Much there is to encourage to go forward in the good work, and much that appeals for aid; for it should be remembered that though the income has met the expenditure, and consequently there is no debt, yet, did the funds of the institution permit, other means of usefulness might be adopted in addition to those already in operation, and thus the institution be rendered still more effective.

LIGHT PORTER BRIGADE.

Mr. W. Gregan, of Dumfries, has long laboured in the cause of temperance, education, and religion, not only in his native town, but wherever he had the opportunity of advancing man's best interests. The British soldier has largely shared in his philanthropy and evangelising efforts, and by whom they are highly appreciated. It is to this gentleman that some of the poor, destitute boys of Dumfries owe their present position of comparative respectability and comfort. They were admitted to the Ragged Schools of the town, as the first step taken in their moral and social elevation. The next step was to find suitable employment, by which they would be able wholly, or in part, to support themselves. This is always difficult, but the will often creates the way for doing it. The idea had often passed through the mind of Mr. Gregan, that boys might be profitably employed as light porters, and form a useful convenience to the townspeople. In July last the idea was put to a practical test. Six boys were selected, put into uniform, and all wearing a distinguishing badge, which gave respectability to their position. Arrangements were made with the proper authorities for a portion of these lads to wait on the platform of the Station for the arrival of the trains; when their services were in full requisition, carrying parcels, bags, &c., &c., for passengers, and for which they were entitled to payment on a fixed scale of charges. An account was taken of the receipts of each boy the close of each day; and the following are the results for the period from 26th July to 31st of December last:—

No.	Earnings.	Paid for Board.	Paid into Clothing Fund.	Paid into Savings' Fund.
1	£3 12 10	£3 0 3	£0 4 11	£0 50
2	4 1 1	3 2 6	0 7 10	0 11 0
3	4 3 9	3 4 2	0 8 7	0 11 0
4	3 4 1	2 18 4	0 2 9	0 3 0
5	2 12 6	2 9 4	0 2 2	0 3 0
6	4 16 4	3 7 3	0 12 1	0 17 0
	£22 10 7	£18 1 10	£1 18 4	£2 10 0

One of these six boys has left the brigade, and taken another step in his onward progress by entering the service of a farmer at good wages; another was found unsuitable for this kind of work, and his place, as well as that of the other, has been filled by other orphan boys. These lads have been accommodated with lodging, &c., with different parties; but in Dumfries it is thought more desirable to keep the youths together under the kind control of some responsible person; for which purpose a

suitable house has been taken, and a family formed, consisting of a man and his wife with their own little children and the brigade. These lads are now better cared for, proper hours are kept, and a strict, but kind eye is kept on their conduct. It is proposed, as time and occasion gives opportunity for development, to apprentice these lads to trades, place them out in service, and in various other ways put them into positions of honest and respectable self-support.

Poetry.

BE NOT WEARY.

"Be not weary in well doing."—2 Thess. iii. 13.

"Be not weary," *toiling* Christian, good
the Master thou dost serve,
Let no disappointment move thee, from
thy service never swerve:
Sow in hope, nor cease thy sowing; lack
not patience, faith or prayer;
Seed-time passeth—harvest hasteneth—
precious sheaves thou *then* shalt bear.

"Be not weary," *praying* Christian, open
is thy Father's ear
To the fervent supplication, and the
agonizing prayer:
Prayer the Holy Ghost begetteth, be it
words, or groans, or tears,
Is the prayer that's always answered;
banish then thy doubts and fears.

"Be not weary," *hoping* Christian, though
the vision tarry long;
Hope will bring the blessing nearer—
change thy sorrow into song,
Nought shall press thy spirit downwards,
if thy hopes all brightly shine;
Hold thy hope, whate'er thou losest;—
living precious hopes are thine!

"Be not weary," *loving* Christian, in this
heavenly grace abound,
Jesus, well thou knowest, loved *thee*,
though in mad rebellion found;
Drink, drink deeply of His spirit;—Jesus'
love knows great nor small;
Nature loves but what is lovely—*grace*
embraceth one and all.

Christian, thus in grace unwearied, pass
thy sojourn here below;
Spurn lukewarmness;—let thy bosom ever
with true fervour glow!

Look to Christ, thy bright Exemplar,
copy Him in all His ways;
Let thy life and conversation tell to thy
Redeemer's praise. M. A.

A SCENE IN ST. MARTIN'S HALL.

St. Martin's Hall is filled to-night,
And youthful forms I see,
With earnest looks and deep delight,
What can the gathering be?

A band of servants flocking in,
With step of honest pride,
In neat attire, with modest mien,
Are seated side by side.

Can these be they upon whose birth
Dire want and misery frowned—
The lost, the outcast of the earth,
Low sunk in vice profound?

Yes! He who came to break the chain
Of sin and misery,
Has sent the noble and the good
To set the captives free.

The Ragged School receives the throng,
And teachers kind they see;
They learn to gain their daily bread
By honest industry.

And now they claim the just reward
Of toil and merit true;
To willing hands a noble lord
Presents the prizes due.

While from his honoured hand they take
The gift so dearly won,
And doubly prized for his dear sake,
He claims them for his own.

"My children, very good and dear,
The children God hath given;
Call them not orphans, they are mine
In sight of earth and heaven!"

A Father's love, a Father's joy,
With faith and hope combine;
And who may tell the deep delight
Of such a heart as thine!

What though upon thy honoured birth,
Fair Fame and Fortune smiled,
A nobler, higher lot was thine
To save the outcast child!

O noble peer! the glorious deed
Shall rest upon thy brow,
When fades the earthly coronet
That shines so brightly now.

May blessings fall upon his head
Who saves the helpless poor!
And may he meet them in the heavens
When earth shall vex no more. S. S.

Notices of Meetings.

"RECOLLECTIONS OF THE CRIMEA," ON BEHALF OF THE WEBBER ROW RAGGED SCHOOLS.

On Friday evening, Feb. 11th, Dr. Cay, of the Coldstream Guards, the companion of the lamented Capt. Hedley Vicars, gave his "Recollections of the Crimea," at the Horns Assembly Rooms, Kennington, to one of the largest and most influential audiences ever gathered together in that locality. The Right Hon. the Earl of Shaftesbury presided. Previous to the lecture the band of the Coldstream Guards, under the leadership of Mr. Godfrey, performed a selection of some brilliant gems of music. The effect on entering the room was most picturesque—a magnificent illuminated view of the storming of Sebastopol, with the capture of the Malakoff, seemed to transport one to the scene of Dr. Cay's recollections. This was heightened by the presence of the band of the Coldstream Guards in their handsome uniform, standing in the foreground alongside the Crimean tent. The Rev. Alfred Cay is the director of the course of lectures on behalf of these schools. Dr. Cay gave a highly interesting narrative of his personal Recollections of the Crimea, in which he drew graphic sketches of the dangers and hardships of our army; the account he gave of his having been seized upon as a spy by a sentinel of one of the English regiments of the line caused great amusement. The second part of the lecture was devoted to reminiscences of Captain Hedley Vicars, with whom Dr. Cay had been acquainted for some eleven or twelve years. A most striking incident in the last dying hours of Capt. Vicars was given. The lecturer said:—"When my beloved friend was bleeding to death from the severing of the artery, every one was begging for a handkerchief or a bandage, but none could be found, and the fatal consequence was that he bled to death; strange and mysterious to say, as I searched the garments of my lamented brother for some keepsakes to send home, the first thing I discovered was his own handkerchief in his coat pocket. Had this been bound round his arm, Hedley Vicars might have been now alive and speaking for himself. God, in his providence, however, willed it otherwise. He required his presence in that better world above." A vote of thanks was enthusiastically passed to the lecturer, and also to the noble chairman, who pressed home the claims of the Ragged School movement on every Christian present, and placed before them the example of Captain Vicars, who for years took a deep personal interest in this and every other good work.

NEW STREET, DOCKHEAD.

The annual festival of this school was held on March 14, in the large paper-staining factory, Malta Street, Bermondsey, kindly lent by Mr. Thorp, the proprietor, for the occasion. The Right Hon. the Lord Mayor presided. The large room was most profusely decorated with the colours of all nations, banners, evergreens, and tablets, on which were inscribed various mottoes. Five hundred persons sat down to tea. After tea prayer was offered, and a short report of the school for the past year was read, which stated the week-night schools to have 100 children in attendance, and the London schools to have 130. The present school-building was too small, and efforts are being made to secure more commodious premises, in which it was hoped to carry out the operation to a much larger extent. The school income was £110, and the payments were £127. The Lord Mayor dwelt on the great importance of educating the children of the poor, and stated that, owing to the efforts that have been of late years put forth to evangelise and educate the poor, the number of criminals in the City prisons was, notwithstanding the increase of population, greatly reduced. It was, therefore, easy to prove that it was vastly cheaper to educate than to punish; and if all other considerations were overlooked—but overlooked they are not, and must not be—this alone, low as it is, would prove a sufficient argument for carrying on the work to a much larger extent, and at a greater cost of time, labour, and capital. The meeting was also addressed by Rev. Dr. Spence, Rev. W. D. Long, Rev. Mr. Rose, Rev. John Adey, Mr. J. G. Gent, and other gentlemen.

DEPTFORD.

The annual meeting of the Deptford Ragged School was lately held, when Captain Buckle, the superintendent of her Majesty's Dockyard, presided. The meeting was addressed by Revs. W. Lucy, J. Pulling, J. P. Courtney, D. Evans, and Mr. Angerstein. The report gave encouraging details of the progress of these schools. The attendance of the scholars is increasing regularly, and is as full as the building will allow. In addition to the day schools there are evening schools for those who have to depend upon their own exertions during the day for a living. A Mothers' Meeting and Industrial Classes are conducted. The children of this school were invited by Lord Haddo to spend a day in his park, at Blackheath, towards the latter end of last summer, which has been remembered with the most lively feelings by the children. Their parents, although so poor, could not allow the circumstance to pass without giving expression to their gratitude for the kindness shown to the children, and therefore spontaneously subscribed their halfpence for a beautifully bound Church service, and begged Lady Haddo to accept it as a small token of their gratitude.

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The Committee are compelled to appeal for additional help to enable them to continue all operations of this useful Institution; which may be briefly enumerated as follows:—Free Ragged Schools, open daily and four evenings a week, in connection with which there is a Sabbath School, a Boys' Reformatory, a Penny Bank, a Mothers' Meeting, Clothes' Club, Loan Library, and Sunday Evening Service for the poor of the neighbourhood. The annual income, from subscriptions and other sources to be depended upon, falls short of the necessary expenses by about £50 per annum. To make up this deficiency the Committee earnestly appeal for help.

Contributions will be thankfully received by Mr. J. G. Gent, Ragged School Union, Exeter Hall; and by Mr. W. Brown, Hon. Superintendent, 7A, New Cavendish Street, W.

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For Custards, Puddings, &c., preferred to the best Arrow Root, and unequalled as a Diet for Infants and Invalids. The *Lancet* says, "This is superior to anything of the kind known."—See Reports, also, from Doctors Hassall, Letheby, and Muspratt.

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Is allowed by upwards of 200 Medical Gentlemen to be the most effective invention in the curative treatment of HERNIA. The use of a steel spring, so often hurtful in its effects, is here avoided; a soft bandage being worn round the body, while the requisite resisting power is supplied by the MOC-MAIN PAD and PATENT LEVER fitting with so much ease and closeness that it cannot be detected, and may be worn during sleep. A descriptive circular may be had, and the Truss (which cannot fail to fit) forwarded by post, on the circumference of the body, two inches below the hips, being sent to the Manufacturer,

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Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d.—Postage, 1s.
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The material of which these are made is recommended by the Faculty, as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of *Weakness*, and *swelling of the Legs, Varicose Veins, Sprains, &c.* It is porous, light in texture, and inexpensive, and is drawn on like an ordinary Stocking.

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Are recommended to be worn by those who are delicate in their constitution; they support the back and abdominal muscles, and are very useful for Ladies anterior and subsequent to confinement, pendulous persons, etc.; being made of an elastic material, the size can be increased or diminished to suit the convenience of the wearer.—Price from £1 1s. to £3 3s.

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Baptist Chapel Yard, Broad Street, Lynn.

SIR,—I have received very great benefit from taking two small boxes of Dr. Locock's Pulmonic Wafers; they have removed a severe cough of years' standing.

To Mr. Bartle, High Street, Lynn. SAMUEL MACE.

DR. LOCOCK'S PULMONIC WAFERS give instant relief, and a rapid cure of asthma, consumption, coughs, and all disorders of the breath and lungs.

To SINGERS and PUBLIC SPEAKERS they are invaluable for clearing and strengthening the Voice. *They have a pleasant taste.*

Price 1s. 1½d., 2s. 9d., and 11s. per box. Sold by all druggists.

CAUTION.—Every box of the GENUINE medicine has the words "DR. LOCOCK'S WAFERS" in *white letters* on a *red ground* in the Government stamp, and without which words ALL ARE COUNTERFEITS AND AN IMPOSITION.

PUBLIC Festivals, Schools, and Tea Meetings, supplied with CAKE. Terms free by post.

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LEE, 21, St. Martin's-le-Grand, E.C.; and 26, Aldgate High treet, E.

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Have you seen the Virginian Gum? Have you tried the Virginian Gum? Nothing has ever been introduced into this country which has caused such a stir, and has effected so many surprising and wonderful cures as the Virginian Gum!!! It is working wonders everywhere: the weak are strengthened!—the wounded are healed!—the lame walk, laying aside their sticks and crutches;—and thousands of living souls who have been restored from the brink of the grave, are everywhere gratefully sounding its praise! As a remedy for rheumatism, rheumatic gout, tic-doloreux, toothache, pains in the back, gravel, piles, asthmatic cough, hooping-cough, and even consumption, it is superior to anything in the world!! The names and residences of hundreds of persons can be given, who will testify to the surprising curative powers of the Virginian Gum, in cases of burns, scalds, cuts, wounds, bruises, sore throats, swellings, abscesses, boils, corns and bunions, whitlows, sore legs, bad breasts, cracked hands, &c. As a digestive, soothing, and healing adhesive plaister, it is better than any plaister known by the faculty: and as the Virginian Gum is not only the easiest, the most simple, as well as the cheapest and most certain mode of cure, it must ever continue to be the World's Favourite Remedy. Go!! Get Some!!! Get a small box, and try it for yourself!!! After the first trial you will never be without it in the house.—Sold retail in boxes at 1s. 1½d. each, by druggists, stationers, and patent medicine vendors; and wholesale at the depôt, 139, Goswell-street, London, E.C., and at the usual Wholesale Patent Medicine Houses.

THE PEOPLE'S STARCH!

Highly Superior and Economical Starch!—Harper Twelvetrees' Patent Double-refined Osborne Starch (which requires no boiling) is the most Economical Starch that can be used. One pound of which will take four pints more water, and stiffen more clothes by nearly double the quantity, than any other Starch, thus effecting a saving of fifty per cent. One single trial will prove that it is unequalled for its surprising cheapness, superior strength, genuine purity, brilliant transparency, durable stiffness, easy elasticity, and fine glossy finish. Sold by Grocers, Chandlers, and Druggists; and wholesale at Harper Twelvetrees' Albion Chemical Works, 139, Goswell-street, London, E.C., Manufacturer of the Patent Soap Powder for Washing without Rubbing.—More Agents Wanted.

Lamb and Flag Ragged School,

CLERKENWELL.

URGENT APPEAL.

THE Committee, after thirteen years' hard struggle, on closing their last year's accounts, regretted to find that there was a balance due to the Treasurer, and the inhabitants of the district in which the Schools are placed being unable to supply the necessary funds, they beg respectfully to lay before the Christian public the claims of the Institution.

The Schools are situated within a few yards of the Middlesex Sessions House, wherein the Administrators of Justice are engaged daily in the painful task of repressing crime by the strong arm of the law. The surrounding locality has acquired a lamentable notoriety as one of the most prolific of the metropolitan hot-beds of pauperism, vice, and crime, sending forth into society a most dangerous and vicious class of persons of both sexes. The very spot upon which the Schools are erected is famous, or rather infamous, in history as the "Nest," a regularly organised college for the training of Juvenile Criminals. Such was the depth of depravity into which its population were sunk, that until within a comparatively recent period, the idea of any reformatory or philanthropic, much less religious, effort for their reclamation was deemed hopeless.

In the year 1845, however, the Committee and others resolved, in dependence upon Divine assistance, to make the effort, by attempting the only hopeful point of attack—the youthful population—and endeavour to rescue them from the inevitable ruin which awaited them, by the operation of the poisonous moral atmosphere they were inhaling, and to supply an antidote. They for this purpose established a Ragged School, to which the poorest of the inhabitants might send their children, in consequence of the absence of the regulations as to dress, personal appearance, and payment, which precludes them from admittance into other Schools.

The instruction imparted is in the common rudiments of education, to qualify them in after-life to earn their own living, combined with a sound moral and religious training; and as a proof that the efforts put forth have not been vain, many of the scholars have obtained situations, and retained them with credit to themselves and satisfaction to their employers, and 147 prizes have been awarded to the scholars of these Schools by the Ragged School Union for good conduct in their varied situations.

The operations of the Institution are as follows:—

Day School—Boys, Girls, and Infants.—Average attendance 300.

Evening School on Mondays and Thursdays, for those who are engaged during the day, and are deprived thereby of the means of education.

Lectures to Working Men on Tuesday Evenings on varied, interesting, and instructive subjects, from September to March, which have been crowded by the poor of both sexes residing in the locality.

Mothers' Meeting every Wednesday, to assist poor Women in Needlework—in fact, to learn many a poor Mother how to work.

Clothing Fund for the Children, to which 3d. is added for every 1s. subscribed, the articles supplied at cost price, and made by the Ladies' Committee.

Sunday School—Morning, Afternoon, and Evening.

Missionary's Devotional Meeting for those who do not attend any place of worship—On Sunday Evening.

These operations are carried on in an efficient manner, by a division of labour, at a cost of £300 per annum, the Annual Subscriptions amount to nearly £110, leaving a deficiency of £190, and it is to meet this want that aid is now sought; and the Committee earnestly hope that those to whom their Master has entrusted the Silver and the Gold, will aid them in this their special effort to raise £300, rather than to diminish their operations, and thereby decrease their usefulness.

Subscriptions and donations will be most thankfully received by the Treasurer Mr. Terry, 25, St. John Street, Clerkenwell; Mr. W. J. Watts, Hon. Secretary, 22, Belitha Terrace, Islington; or by Mr. Gent, Ragged School Union, 1, Exeter Hall.

THE WESLEYAN TIMES.

THE RELIGIOUS PRESS.

ADDRESS BY THE REV. JABEZ BURNS, D.D.

THE machinery by which the religious interests of not only Methodism, but of all other Christian denominations, is carried on, is of a threefold character: there is the Pulpit, for the preaching of the Gospel—God's great ordinance for the saving of souls; the Platform, for the advocacy of the various benevolent institutions; and the Press, for giving publicity, and a sort of ubiquity, to the movements of the day. It is to the last of these departments of active agency I would now refer. By the Press, of course all religious publications and magazines are included. In these Methodism is well represented, and effectually sustained. These are all indispensable, and do every month a good and necessary work. These enter the houses of the members of Society, and into the Sabbath-schools; among the young, and into the more limited circle of Preachers and Sabbath-school Teachers. But the Newspaper Press is equally necessary with these, in this day of intense activity and universal reading. So have judged the various sections of the Christian Church—Episcopalians of the various grades, Presbyterians, Independents, Baptists, Unitarians, even Roman Catholics, all feel that the newspaper power must be employed. The venerable, and consolidated, and influential body of Wesleyan Methodists have their ably conducted and vigilant WATCHMAN ever on the look-out, and always ready to respond to the question, "What of the night?—what of the night?" Those who felt the importance of a more liberal ecclesiastical policy, have now for years been powerfully supported by the WESLEYAN TIMES. But I have long had my misgivings as to whether the various bodies of Methodists have duly valued and sufficiently supported the Newspaper Press. If they did, their organ should be second to no religious paper in the kingdom in circulation; for I contend that all the denominations of Methodism are deeply interested in being well represented in a weekly paper. There is that highly respectable department, the New Connexion, whose members are among the greatest readers of any class of Methodists, and the oldest of the seceders from the original body. Then there is the flourishing and rapidly-spreading Primitive Methodists, whose ministry alone could well-nigh support a weekly paper. Then there are the United Methodist Free Churches, with their recent immense accessions of number and power, to which must be added the Independent Methodist Reformers in various parts of the kingdom. All these departments of Methodism are one in doctrine, very much alike in Church order, and have one great and glorious mission—to save souls, and then to build them up into Church organization, where the Christian liberty of the members shall not be infringed, and where full ecclesiastical freedom shall be guaranteed to the whole. The phases of difference among all these are few, and absolutely of trifling importance, the points of agreement great, general, and momentous.

Well, I suggest that for mutual convenience and use, for the purpose of exhibiting, and defending, and propagating liberal Methodism, they should all form one grand phalanx, and present one massive front in their weekly newspaper organ—that it should be the common ground of the whole body—the citadel of these various Methodist regiments—that here should be weekly chronicled the leading events of their bodies—that without partiality their paper should do equal justice to them all—that their flag should have on it Truth, Liberty, and Brotherhood—that in the defence or propagation of their views of Methodistical polity their articles should be courteous as well as firm, dignified as well as powerful, charitable as well as thorough—that, when not agreed on these minor questions, a spirit of Christian candour, and a resolve to avoid just offence should be maintained—and that all should feel that their weekly organ should be earnestly and liberally supported—that their paper should be A No. 1, not only among themselves, but in the eyes of the other Christian denominations of the land. Now,

as for years, I have had the opportunity of seeing a great number of religious newspapers published in various parts of the world, I am bound to confess that I do not know of more than one or two that surpass the WESLEYAN TIMES in thorough adaptedness to promote the edification of Christian families, and to extend the religious and benevolent institutions of the day. Of late its improvement has been immense, not only in avoiding fearfully long and prosy correspondence; but in the kind Catholic spirit that breathes in its columns, proving that its noble minded and public spirited proprietor wishes it to be all that a Christian journal can be.

Then, brethren of the ministry, throw into it the weight of your just and powerful influence: Stewards, Leaders, and Sabbath-school Teachers, make it your own, and give it your hearty and cordial help. And members of the various Methodist Societies, let it enter your families, that its influence may tell in promoting domestic piety, and in exciting a lively religious interest to all within your dwellings. Never was a sanctified Press more needful to chronicle the events of the day, to aid in the revival of God's cause at home, and to the spread of the Gospel throughout the world. Though belonging to another department of the Church of Christ, my old associations, my concurrence in Methodistical doctrines, and my ardent love of religious liberty, may be pleaded as an excuse for my obtruding these thoughts upon you. The work is great, the signs of the times portentous, the shaking of kingdoms almost universal, the outpouring of the Spirit extraordinary; and in this war against the world, and sin, and ecclesiastical domination, and other forms of evil and oppression, the Christian Press has a grand work to do; give it, then, your hearty aid, that it may have power, under God, to do it.

Paddington, March 19th, 1859. JABEZ BURNS.

The views expressed by Dr. BURNS in the foregoing letter coincide so fully with our own, that we have great pleasure in at once presenting it to the public. We have only to add to it, that not only do we desire to make the WESLEYAN TIMES the faithful exponent of the feelings, opinions, responsibilities, and actions of the whole *Wesleyan family*, but also of the *entire religious community*. Although our paper bears the name of the WESLEYAN TIMES, it is by no means exclusive. It is largely circulated among other denominations of Christians, not only in Great Britain, but also in our Colonies and in the United States. Those who peruse it with candour will perceive that we give many of our columns to subjects in which the Independents, Baptists, Presbyterians, and Episcopalians are as deeply-interested as the Wesleyans. And this, our statement, is met by a reciprocal feeling on the part of many of the most influential members of all these denominations, who gladly avail themselves of our columns, and testify their approbation of the course we are pursuing.

At the commencement of the present year we issued a SPECIAL ADDRESS, in which we stated, at some length, the principles upon which we intended to conduct our Journal. We said: "Just causes of grievance, abuses of influence, neglects of opportunities, feeblenesses of instrumentalities, and everything that tends in any degree to obstruct, or to render tardy, the progress of truth and benevolence, will be brought to the light and made manifest—at the same time care will be taken that *the truth shall be spoken in love;* that personalities shall, as much as possible, be avoided; and it shall be made plainly to appear that the work of exposure is not engaged in for the pleasure of exposing, but from a sincere desire to effect the removal of the evil. And honour shall be given to whom and to what honour is due; all that is true, lovely, honest, and of good report—all that tends to the promotion of Christian unity and genuine philanthropy will be cheered, encouraged, and strengthened." In a word, we pledged ourselves to effect such improvements in the tenor and spirit of the WESLEYAN TIMES as to make it worthy the acceptation and support of all who bear the Christian name—of all who desire and aim to promote the knowledge and practice of "pure religion and undefiled." We venture to say that we have, thus far, conscientiously redeemed our pledge; and that this opinion of our labours is entertained by others as well as ourselves, we are *daily* receiving unequivocal testimonies. A few specimens are given on the opposite page:—

TESTIMONIALS.

W. G., of Bayswater, says:—"I have never read the *Wesleyan Times* with so much profit and pleasure."

T. T., Wednesbury:—"The *Wesleyan Times*, I am happy to say, is much improved."

W. H., Lostwithiel, says:—"I believe the *Wesleyan Times* to be a truthful and useful paper. I sincerely wish you great success."

A Subscriber at Birmingham:—"I am exceedingly pleased with the improvement the paper has assumed, and the able management it displays."

J. H., Swansea:—"I have long been a subscriber to your much-improved and very valuable paper. When it comes on a Tuesday morning, I assure you, I have a treat."

A Trustee and Steward in the Old Body, Birmingham:—"Your paper is very much improved. I have read it with very great pleasure and profit. A better spirit runs through the whole—a spirit of love, goodwill, and concord—in fact, a Christian spirit, in the full sense of the word, is prominent on every page. Every Christian, let him belong to what denomination he may, cannot fail to get good to his soul while reading the *Wesleyan Times*. With all my heart I wish you success in its publication."

A Subscriber at Westbury, Wilts, says:—"I have taken the *Wesleyan Times* for the last nine years, and am better pleased with it now than I have been at any time since its commencement."

One of the Oldest Subscribers, Tamworth:—"I congratulate you on an increased sale, and think the *Wesleyan Times* the best paper for the religious public now published."

T. W. C., Tavistock:—"I am glad to see the *Wesleyan Times* holding on its way, and have no doubt of its usefulness in promoting the liberalization of Methodism."

J. P., Oswestry:—"Peace be with you. I like the paper very much. It has my best wishes."

An Eminent Wesleyan Minister writes:—"I shall be glad to find that the spirited efforts you are making to render your paper all that it is desirable it should be, as representing what we may term the liberal portion of the Wesleyan societies, are properly appreciated by the reading public."

T. N., Rochdale, writes:—"Without exception, I now regard the *Wesleyan Times* as the best—yes, *the best*—religious newspaper in the country."

Rev. J. P., Bristol:—"Thanks for the last copy of the *Wesleyan Times*. It was 'good, better, best.' Its contents varied, rich, pure, refreshing, stimulating, invigorating, river-like, deep, broad, full."

O. O., of Machynlleth, writes:—"I am struck with the admirable tone and Christian spirit of your paper, as well as its direct tendency to produce and to promote sound morality and religion in the minds of all who will give it an unprejudiced perusal; and I cannot help adding, it reflects the highest credit upon your own talents and Christian feelings as its Editor."

J. N., of Launceston, writes:—"I never read the *Wesleyan Times* with so much pleasure as now."

J. K., of Frome, says:—"I am much pleased with the *Wesleyan Times*."

A Lady, writing from St. John's-wood, says:—"On reading your paper I resolved to send you my thanks immediately. Allow me to thank you, and to assure you that the tone of your paper quite arrested and subdued me, so that under its beguiling influence I read column after column of historical narrations, poetic effusions, facts of interest in daily life occurrence, forgetting that I had a newspaper in my hand! When I realised this fact I could not but exclaim, 'What a boon to society is this publication! —a simple, truthful statement of all kinds of needed information, given to the public in such a Christian, catholic spirit!' Perhaps I ought to add that a newspaper was never allowed in my father's house, because of police reports and other matters so often known to be over-stated, and which my aristocratic father considered to be baneful in their influence on youthful minds. Your newspaper seems to me of entirely opposite a character."

A Minister in the Isle of Wight writes:—"Myself, with my two colleagues, have received and read your very valuable paper, the *Wesleyan Times*, with much pleasure, and shall recommend it in our circuit."

A Primitive Methodist Minister, Ipswich, writes:—"I will do my best to serve you."

J. M., of Redruth, says:—"I consider the *Wesleyan Times* equal to any paper issued."

E. H., of Stockton, says:—"The *Wesleyan Times* is now most admirably adapted to be useful, and I have very much pleasure, at all convenient opportunities, whether on the platform or in the social circle, in recommending it."

J. L., of Castle-Acre, Norfolk, writes:—"I think the *Wesleyan Times* is in no respect inferior to any Religious Newspaper of the day."

W. B., of Witham Bank, Boston, says:—"Allow me to congratulate you upon the improvement made in your valuable paper."

Another Correspondent writes:—"I cannot allow this opportunity to pass without a cordial expression of interest and sympathy in your public and patriotic exertions. You are the spirited, able, and persevering proprietor of a paper decidedly the most energetic and liberal of the age. I congratulate you and the public on the decisive success of the *Wesleyan Times*."

W. P., Hexham, says:—"My earnest desire is that the *Wesleyan Times* may be the exponent of a free and living Christianity. This is its true and proper position. Let political and ecclesiastical liberty, Bible religion, *the necessity of all having a work to do*, individualism, temperance, and personal religion ever be the topics on which you love to dwell; and I have no fear but the *Wesleyan Times* will be the true exponent of all that needs to be known in Methodism, and will improve at the same time the very life and soul of Christianity throughout the British Empire. I have some conception of your difficulties; still aim high; bid for the support of the excellent of the earth, and you will have it. God grant that you may be guided and helped from above, and that His work may prosper abundantly in your hands!"

THE WESLEYAN TIMES,

As its name imports, is a Wesleyan Journal; as such, it takes up and dispassionately discusses all matters relating to the body; advocates the maintenance of Wesleyan Institutions; and seeks a wise, righteous, and liberal administration of its laws, as far as those laws are supported by the Sacred Records. As far as Methodism is concerned, it seeks to extend and consolidate the system best adapted to promote the evangelization of the world—a system which the venerable Wesleys left as the legacy of their followers. It does not, however, confine its range to Wesleyanism, but extends it to the various branches of the Methodist family, at home and abroad.

The Terms on which the WESLEYAN TIMES is supplied are:—

Single Copies (Unstamped)	0s. 4d.
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paid in advance. The Proprietor strongly urges upon his supporters the importance of *annual pre-payment* of their Subscriptions, by which a saving to themselves will be effected, and the arrangements of this Office materially facilitated.

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ADDITIONAL GIFT TO SUBSCRIBERS.

The Proprietor of the WESLEYAN TIMES has determined, in addition to the beautiful Portrait of Dr. Beaumont, to present each Subscriber for 1859 with a series of Twelve Engravings illustrative of the Life and Death of Rev. John Wesley, containing:—

The Birthplace.	Rev. J. Wesley Preaching on his Father's Grave.	Funeral of Rev. J. Wesley.
Escape from Fire.	First Conference.	City-road Chapel.
Epworth Church.	Deathbed of Rev. J. Wesley.	Monument at do.
Tree Planted by John Wesley.	Lying in State of do.	Monument at Epworth.

The whole will form a very handsome ornament for the drawing-room, or library-table, and will be sent during the month

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Every facility will be given by the Proprietor to the Trade, and he respectfully invites their kind co-operation, and Prospectuses will be forwarded on application.

All orders and communications to be addressed, and Post-office Orders made payable, to Mr. JOHN KAYE, WESLEYAN TIMES OFFICE, 5, Whitefriars-street, Fleet-street, London (E.C.)

TO CHAPEL-KEEPERS AND OTHERS.

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TO ADVERTISERS.

We specially invite the attention of our friends to the value of the WESLEYAN TIMES as an advertising medium. Circulating, as it does, to a considerable extent among the members of the various Methodist Societies in Great Britain and Ireland, as well as in many of the Colonies, it presents to Advertisers of all classes a peculiarly eligible opportunity for bringing their announcements before a most respectable and influential portion of the community. The terms are as follows:—

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PUBLIC MEETINGS for PRAYER will be held daily, from One to Two, and from Seven till Eight P.M., each Business Day, in an "Upper Room," at the Office of the WESLEYAN TIMES, No. 5, WHITEFRIARS-STREET, FLEET-STREET (E.C.) The attendance of the Public, and of Christian Men of all Denominations, is earnestly requested. The special object is to pray for a Revival of the Work of God in this Metropolis and throughout the World. Persons visiting London are respectfully invited to attend.

RAGGED SCHOOL UNION,

ESTABLISHED FOR THE SUPPORT OF

FREE SCHOOLS FOR THE DESTITUTE POOR.

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The following Contributions have been received in aid of the Ragged School Union from the 20th of February, 1859, to the 20th of March, 1859.

General Fund.

	£	s.	d.
Alexander, John W., Esq.	5	0	0
Arden, Hon. Miss	20	0	0
Argles, Mrs.	0	5	6
Arnot, Miss	1	0	0
A. L. Z., for a New School in a Destitute District	50	0	0
A Servant at Beckenham, col. by	1	6	6
Bostick, Mrs.	0	10	6
Brock, C., Esq.	1	1	0
Brooke, Rev. T.	1	0	0
Brooke, Miss	1	0	0
Carr, Mrs., per Mrs. Reade, Hastings	1	1	0
Clabon, John M., Esq.	1	1	0
Cox, Mr. E. W.	0	10	0
Cox, Mrs.	1	10	0
Cox, Miss M. J., col. by	1	7	4
Crooke, Miss, col. by, from—			
Bailey, Mr. and Mrs. £0 5 0			
Friends at Melksham 2 0 0			
Henly, Mr. 0 10 0			
Henly, Mrs. R. 0 5 0			
Heath, Miss 0 13 0			
Ladd, Mrs. 0 5 0			
Stiles, Miss 0 5 0			
Sale of Work 3 10 0			
Smaller Sums 5 7 0			
	13	0	0
Cumming, Capt. V.	1	1	0
De Boinville, Mrs.	0	10	0
Edgar, William, Esq.	1	1	0
Edwards, Mr.	0	10	0
Fenwick, Mrs. Susan	3	0	0
Friends at Hastings, per Mrs. Reade	0	18	6
George, Ann, per Miss Eaton	2	0	0
Gent, G., Esq.	2	0	0
Gent, Miss	1	0	0
Gordon, Dowager Lady Duff	1	1	0
Govett, C. A., Esq.	1	1	0
G.	1	0	0
Hay, Mr. W.	0	5	0
Hill, Mrs.	1	1	0
Holy Trinity Sunday School, per Miss Hopley	0	6	2
Hope, Henry Thomas, Esq.	20	0	0
Hughes, Miss Isabella	1	10	0
Legge, R. V., Esq.	1	1	0
Littledale, Major	4	4	0
Lucas, C. E., Esq., M.D., Legacy of the late, per Executors, C. J. Bowes, Esq., and Rev. J. Roydon Hughes	19	19	0
Lush, Mr. W. V.	0	10	6
Marshall, Miss C. M.	1	1	0
Mayd, William, Esq.	2	18	2
Orton, J. S., Esq.	2	0	0
Percy, Frederick, Esq.	10	10	0
Pirie, Mrs.	0	5	0
Pirie, Miss	0	2	6
Pirie, Master	0	2	6
Prower, Capt.	2	2	0
Quilter, James, Esq.	1	1	0
Reade, Mrs., Hastings	0	10	0
Riach, John, Esq.	1	0	0
Roberts, Rev. A., "Profits on the Mendip Annals"	1	0	0
Saint, Miss, per Mrs. Reade	0	10	0
Scott, Mrs.	1	1	0
Seeley, Mrs.	0	10	0
Shaftesbury, Right Hon. the Earl of	5	0	0
Shephard, Miss	0	5	0
Sherson, J. H., Esq.	1	1	0
Springett, Miss	1	0	0
Springett, Miss A.	1	0	0
S. S. W.	1	10	0
Thistlethwayte, Mrs.	1	1	0
Thrupp, Mrs.	1	1	0
Toms, Miss	1	1	0
Tucker, Joseph, Esq.	2	2	0
Tull, Henry, Esq.	5	0	0
White, John, Esq.	25	0	0
Wickham, William, Esq.	1	4	8
Windle, Miss Jane	1	0	0

Refuge Fund.

Stuart, Hon. and Rev. A. G.	5	0	0

School Fund.

Field Lane.

Grenside, Misses, per Mrs. Reade, Hastings	1	0	0
Lightfoot, Mrs.	1	10	0

Fox Court.

Carter, W. G., Esq.	2	2	0

Golden Lane.

Anonymous	1	0	0

Gravel Lane.

A Friend	0	10	

Home in the East.

Ward, Miss M. H.	0	5	0

Little Saffron Hill.

Thomas, Miss	0	10	0

New Pye Street.

Carr, Mrs., per Mrs. Reade, Hastings	0	10	0

Pell Street.

Ellis, Miss Betsy	0	5	0
J. B.	20	0	0

Perkins' Rents.

Carter, W. G., Esq.	3	3	0
Davidson, —, Esq.	1	1	0

Whitechapel.

Lester, Miss C.	0	12	0

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